

Southern Churchman



Rev B P Miner
Box 7
June 23

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No. 6.

Lent

Into the desert, apart from men,
Lord, we are called by Thee,
To gather strength for the coming days,
To walk, for a while, the quiet ways,
There, in Thy company.
We shall learn of that wondrous, sinless life
Thou didst live, Thou Virgin-Born;
We shall follow Thee through Thy Passion-
Tide
Mourn Thee, mocked, scorned, and crucified
Then rejoice with Thee, risen, glorified,
In the light of the Easter Morn.

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Thoughts For the Thoughtful

The man who goes out to meet trouble
will have a short walk.

As soon as love gives it begins to
make plans for giving again.

Society stands in the docket with
every criminal who is there.—Victor
Hugo.

One of the chief secrets of prevail-
ing prayer is waiting patiently for the
answer; and no time is lost in the wait-
ing.

Love is the key of life and death,
Of hidden, heavenly mystery;
Of all Christ is, of all He saith
Love is the key.

—Christina Rossetti.

The greatest argument for the ex-
istence of God is life's need of Him.
And this need when set over against
every conceivable representation of
atheism clearly determines the case for
the affirmative.—Rev. E. M. Cross.

He that planteth a tree is the servant
of God,
He provideth a kindness for many gen-
erations,
And faces that he hath not seen shall
bless him.

"Think truly, and thy thoughts
Shall the world's hunger feed.
Speak truly, and each word of thine
Shall be a faithful seed.
Live truly, and thy life shall be
A great and noble creed."

It is one of the miracles of science,
mastered by the spirit of service, that
a man busy at his daily tasks at home
can yet be preaching the Gospel in
Alaska, healing the sick in Korea, teach-
ing in the schools of Persia, feeding
the hungry in India, and building a
new civilization at the headquarters of
the Nile.—H. E. Fosdick.

As sometimes, a flame we find
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So may I shine, His love the flame,
That men may glorify His name.
—Selected.

He who does justice and loves mercy
and seeks the good of others no less
than his own will bring the right spirit
to his public as well as his own pri-
vate duties. If ever that spirit per-
vades a whole nation, it will be a Chris-
tian nation as none has ever yet been.
—James Bryce.

None shall walk in perfect white
Till every soul be clean;
So close for sorrow, and delight
These human spirits lean.
But thou, go forth and do thy deed
In forest and in town,
Nor sigh for ease, while pain and need
Are plucking at thy gown.
—Katherine Lee Bates.

Again and again throughout the day
it is possible for us, by a conscious
upward glance, to confirm the habit;
until it happens that the soul is always
in the posture of prayer,—in business,
in laughter, at home, abroad, always
in prayer,—and therefore in every part
of the wide and varied battleground of
life receiving the all-sufficient grace and
love of God.—J. H. Jowett.

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EDITORIALS

Vol. 88.

RICHMOND, VA., FEBRUARY 10, 1923.

No. 6.

ADJUSTMENT IN NEW YORK

We are profoundly glad that the chance of a heresy trial taking place in the Diocese of New York has been greatly lessened since a week ago. On another page is printed the letter which Bishop Manning sent to Dr. Grant on February first. The Bishop finds himself by no means content with Dr. Grant's position, and in his letter he expresses his disapproval emphatically. Nevertheless, he recognizes that the case for the prosecution is not sufficiently explicit to support at this time a trial for heresy.

The responsibility of the Bishop ought to be remembered with an imaginative sympathy. Upon him is laid a very solemn and sacred charge. "Are you ready," he was asked in the service of consecration, "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?" He answered, "I am ready, the Lord being my helper"; and we do not doubt that in his action against Dr. Grant, Bishop Manning is following the uncompromising necessity of a conscience which remembers those words.

The trouble, of course, is in the matter of knowing which doctrines are "erroneous and strange." Bishop Manning believes that certain doctrines are "erroneous and strange" which Dr. Grant holds to be the necessary

re-interpretations for our time of the living reality of the gospel. The Bishop thinks Dr. Grant's letter was "vague and ambiguous." To the Southern Churchman, as we stated last week, the letter (notwithstanding our disagreement with some of Dr. Grant's sermons) seemed a very able statement of convictions essentially Christian. We respect the Bishop for the vigor of his views. We appreciate the difficulty of the relationships within which he must act. Doubtless a very considerable group in the Diocese of New York will be vehemently disappointed that he did not proceed against Dr. Grant. Nevertheless the Bishop, with discriminating restraint, has made it plain that he does not desire a heresy trial to be instituted upon the basis of Dr. Grant's letter. The reasons he gives are not the reasons which would have been ours; but we can rejoice none the less in the fact that a trial for heresy, with all its probable hardening of misunderstandings into hostilities, is not to take place in New York. We are glad also that such a formulation of belief as that which Dr. Grant put forth in his letter is to have room for continuing expression. There is no need for hysterical fears. The Spirit of Truth can still be trusted to guide the ultimate understanding of the Church; and Gamaliel's words can still bring to us their quietness and confidence—"If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

LENT, AND THE SPIRIT OF THE NATION

As we enter the season of Lent and as our spirits hear its call to self-examination and to repentance for our sins, we may well remember that it is not as individuals alone but as citizens of a nation that we need to confess our shortcomings before God. A world which staggers with the shock of wars, a world where the blood of slaughtered multitudes cries to heaven from Armenia and Smyrna, a world with bitterness and hatred in many places and little effective brotherhood anywhere among the people—this is the world which official America seems willing to be content with so long as this our own people may "stand aloof." But it is not a world which the Christian conscience of America can endure. If Lent should lead us into the quietness of an effective meditation, an influence might be engendered which would put the Christian spirit into international relationships which now seem so indifferently pagan.

In Connecticut some weeks ago a group of ministers sent out to their brethren in the whole state the following letter, with an appeal that its message be preached upon from all the pulpits. It would make a helpful theme for sermons everywhere this Lent:

"Dear Brethren in the Ministry:

"The world is confronted by a most serious crisis. No man of thoughtful mind can blind himself to the disintegrating forces that threaten civilization. It is no time for easy optimism but for a stern and resolute facing of facts.

"Another world-war is possible. Some say it is being prepared. If it should come it would be destructive on a scale hitherto unknown. It might compass the utter collapse of modern civilization.

"Certain it is that historic causes of conflict still persist in national rivalries and aggressive policies. These will have their inevitable issue so long as the war-system remains as the court of last appeal.

"This system, as the instrument of aggression, is condemned at the bar of public opinion. The spirit of humanity denounces it as intolerable. It is contrary to the fundamental principles of our democracy. It violates the heart of Christianity. As men, as citizens and as Christians we seek to abolish it as a system and to provide a proper substitute.

"At such a time as this the Church of Jesus Christ can not be silent. Over against the system that so readily leads to war she not only urges her ideals of brotherhood for the individual but as a constructive agent in human society she must promote an organization of mankind in harmony with her ideals and lending itself to the spirit of the Master.

"Civilization finds itself in default because nations in their relations to each other are not thoroughly organized on the basis of justice and good-will. Our civilization breaks down at the national boundaries. The mind of Christ can not function fully or effectively under the present order.

"Some way must be found to base all human relations, not only personal, but now particularly national, on a foundation where justice shall be the accepted standard. The will to good must be given a chance throughout the entire scale of human interests. Deference to the law of right inherent in man, now generally accredited by individuals, is the unmistakable requirement for international stability and peace.

"Our Christian conviction is urgent that the United States shall find ways of cooperation with other nations to avert the likelihood of war. A permanent relation should be established corresponding to the vital interests already actually involved. It is disheartening and unworthy of

our noblest ideals for our nation to stand aloof when the needs of humanity are so pressing.

"We commend the proposed participation of the United States in the Permanent Court of International Justice. We approve the informal cooperation our Government is now giving to the League of Nations along the lines of humanitarian interests. We urge the importance of some properly constituted association as an instrument of in-

ternational understanding and cooperation. We should welcome a conference of nations, called by our President, to consider ways and means of reconstruction in a sadly disordered world.

"We are convinced that something must be done and that right speedily to solve the grave and menacing problems and to bring mankind to a new level of reliance on the principles of justice interpreted in this free and open conference and maintained by cooperation."

THE THOUGHT OF GOD

The thing which God in Christ brings to our knowledge is a better understanding of God and man, and of their relationship to one another. What is God? The timid instinct of men often answers that He is a great Being, outside ourselves, throned in some awful remoteness, or interfused into those tremendous processes of the natural world which seem so vast and incomprehensible. And what is man? He is one of the creatures of God. To receive God's commands; to follow them, perhaps, as best he may; to remember, when he is solemnly-minded, an accounting in some ultimate Judgment Day when he, and the God who created him, will stand face to face—that to any is the sombre meaning of religion. Theology, itself, has often accentuated the gulf between God and man. It has talked of the human nature, and of the divine nature, as being things essentially dissimilar and separate. But the disciples looked at Jesus of Nazareth, and out of their fellowship with Him there dawned a more blessed understanding. They realized that it was through this Master of theirs, who lived a mortal life, so like their own, through the way He met temptation, through all His daily walk and conversation, that they realized the meaning of God. He taught them the moral law, as no commandment, written on stone, had been able to teach them. He made them feel the beauty and glory of God as no awful vision of the prophets had been able to embody Him. They began to realize that God is most Himself when He pours His mind and will into the life of one of His children, and that man is never himself until he has risen, with all his nature, to accept that incoming fulness of the life of God.

Moreover, they saw that divinity is not made such by thrones and kingships and exaltations. God is God, and humanity is most divine, in that self-giving of the spirit which stoops to serve. The disciples walked with Jesus on the common paths of Galilee, and there, in village and vineyard, in market-place, and the crowded shore of the lake, they felt through Him the spiritual radiance of the presence of God. They saw Him go into rooms where the sick were lying, or into the crowd of the maimed and pitiful people who were brought about Him—as on that day at sundown, by the gate of Capernaum—and there in the midst of poverty, disease and weariness, they felt again the glory of God. They watched Him, that last night in the Upper Room, take a towel and gird Himself and wash the disciples' feet, and the evangelist, remembering it long after, said: "He, knowing that He came from God, and went to God," thus stooped to serve. All their previous theology was being recast before this miracle of daily experience. They were learning the humanness of God, and the marvelous divineness which could be put into the common life of man.

Then, at last, they were to learn the most astonishing thing of all. For centuries the Jews had been looking forward to the coming of a Messiah and King. Some of the prophets interpreted His coming in spiritual wise, but mostly the common expectation of the people believed that Messiah should be a mighty earthly monarch. He should do for Israel what the conquerors had done for Rome. He should build a new empire, with its capitol in Jerusalem. He should avenge the long humiliation of His people, and

exalt the Jewish nation in dominance and honor. When Messiah came, invisible legions should be at His back. Those who followed Him might sit on thrones on His right hand and on His left, even as John and James once expected that they might do. Then came Gethsemane and the cross. The Messiah whom they had thought of as King of Israel was crucified between two thieves. All the hopes which they had cherished seemed shattered in the unintelligible darkness of that day. Instead of the crown, the cross. Instead of the deliverer, the broken body of the dead.

Yet out of this came the triumphant emphasis of the gospel. It was the dying Christ who became the symbol of the redemptive life. Men groped in their theology to explain it. Even St. Paul wrestled with it in great, cloudy metaphors which are not always understandable for us today. But the fact itself goes on authenticating its power from age to age. Christ crucified; Christ the symbol of the sacrifice of love; Christ, as the incarnation of that unwearying love that pays even the utmost price for those whom it would redeem—this has become the glory of the gospel, the most thrilling note that rings in the chime of good news.

How mightily the realization of these things will help us to interpret life aright! So many make their pitiful blunders because they look to something else than Christ to give them knowledge. They follow their little shrewdnesses of worldly wisdom. They think of religion as something neither very near nor very desirable. God is a far-off reality who lays upon His worshippers certain obligations that must be remembered to an extent sufficient to make them respectable. But God as the heart and joy of life they do know. They suppose that the Prince of this world knows more about the way to use it than does the Christ spirit whom He sought to tempt; that if a man will follow his own advantage, and seek, with common-sense determination, for his own gains, he will get the best that the world has to give. But the knowledge which comes of Christ is different. There is a truth which makes men free, and it is the truth that comes through Him who was crucified.

This human life of ours was not meant to be apart from God, nor lived in only occasional contact of unwilling response to Him. It finds its life only when God is filling it day by day with the fulness of His life. Only when he arises and turns to his Father does any man find himself. And this life of God that comes into us will shine in every lowly and familiar place. It will walk upon the dusty paths of human work. It will go into dim rooms of suffering and need. It will take Gethsemanes and make them glorious, and Calvaries and make them the thrones of light. It will make men heirs and possessors of all things, as Jesus was—heirs of the earth and its beauty, heirs of all the rich treasures of the hearts of men. It will give to those who follow the way of its truth that sure confidence which is so infinite a prize, as compared with the restless and frantic running hither and thither, and the snatching after unrewarding selfishness, which make up the pitiful futility of so many of the lives we see. It will make men know that they have found reality in the wisdom that gives serenity and peace.

THE INVINCIBLE FAITH

By the Reverend Ernest M. Stires, D. D.

"Whom say ye that I am?"—St. Matt. 16:15.

THE most constructive force in human life is faith.—faith in God, in humanity, in high principles and ideals, a faith that believes and loves and serves. Doubt delays, discourages, destroys. Faith cheers, advances, wins victories. Such a faith is intensely real; but it can be real only when it is reasonable, when the man who holds it can tell his brother-man in simple terms his reasons for the faith that helps him to be strong. Therefore, from time to time, we do well to concentrate our best faculties in an intelligent examination of our faith, and in the effort to make it worthy of God and of ourselves.

Recently, while considering the reasons for an adequate faith in God, we observed that as man's intelligence has increased, so has increased his understanding of physical phenomena, resulting in those amazing discoveries and marvelous applications which are the wonder of modern physical science. We believed it reasonable to maintain that that which can be apprehended solely by intelligence must first have been created by a greater Intelligence. We proceeded to trace the relationship of Intelligence to Personality and to indicate the inevitable source of truth and goodness and love.

Let us carry our thinking much farther today, taking care to keep it simple and convincing. And the most important question, after man confesses the existence of God, is whether a Supreme Being worthy of man's admiration and worship would be likely in appropriate and adequate ways to reveal Himself to His human children. It is only fair to utter a warning of how much is involved in this question. For if God reveals Himself only in those manifestations of "nature" which man thinks he understands, then man in his intellectual pride may discover no Creator, but only laws, atoms and electrons. On the other hand, if God ventures to reveal Himself in ways which man does not understand, then man may declare that he is asked to believe in miracles, and insist that "miracles do not happen."

Now after this fair warning let us proceed with our question: Is it likely that God would reveal Himself to His children for their direction and development? In answering we shall not recount today the inspiring revelation of God written upon the pages of nature. Rather shall we look upon human minds and hearts, even upon the minds and hearts of so-called "heathen" and observe that apparently, according to the power of the various groups to apprehend and to follow, God has given to them all a belief in a higher Power, a sense of right and wrong, a feeling of moral responsibility, and the expectation of another life. Study the religions of the world; there is an element of truth in all of them, and history proves that nations rose or fell as they obeyed or disobeyed the moral precepts of their religion. This is not the time for detailed study; we must sketch in broad outlines this phase of our subject. Remember the limited understanding and limited faith of a child; such is the faith of a child race, but as the child increases in apprehension there should be within reach the means whereby he may climb to a point of clearer and wider vision.

Without asking you to consider in detail the successive influences of God, as I believe, in the religious development of various races, let us turn at once to the most remarkable of all such influences in ancient times. I refer to the utterances and writings of the Hebrew prophets. To me the whole Bible, properly interpreted, is the Word of God, and yet I never quote it, unsupported, for the purpose of convincing an honest doubter. But let any fair-minded person study with care that body of Hebrew prophecy sufficiently conceded by critical students to have antedated the birth of Christ by from four to seven centuries; let him observe how applicable to our own times are the lofty conceptions of righteousness and justice; let him hear the prophet ask, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" And then, after such reading, let him answer whether he believes that in these utterances God is revealing Himself to His people.

You and I know that Israel did not follow that teaching, and we know that the prophets, often discouraged and persecuted, unflinchingly pointed to the day when One greater than all the prophets should come to reveal the mind and heart of God. But is all this reasonable; is it on the one hand worthy of God, and on the other is it supported by convincing evidence? I maintain that it is.

Now we come to the most important question which can engage the thought of man—What is the authority of

Christ? It is not enough to concede that He is unique among men. Men sometimes say that they gratefully recognize the power of Christ's teaching and example, that they are glad that devoted followers are taking this teaching and example to every corner of the earth, that they are convinced that morally and spiritually it represents the truest and highest life that man is capable of living, that it seems to be, in its beauty and sufficiency, the ultimate ideal. But they say, why not be content with that expression of my approval and admiration, without urging me to stand forth as His disciple and to give to Him my personal loyalty?

My friends, it is not a matter of my letting you stop there; it is rather the fact that you cannot stop there. Let the Master come to you as He came to people nineteen centuries ago. Read the four brief records of His life and teaching. See how He impressed people as one possessing unbounded authority, an irresistible love and power which drew their souls to Him. At first His disciples had no theory concerning His person; they were content to listen, and love and follow. Later, as they entered more deeply into His teaching, and shared His life, and observed His deeds of love and mercy, it is perfectly plain that He came to occupy the place of God in their hearts and minds. As you read you will see that it was the evident purpose of the Lord to lead them gradually to a clearer knowledge of Him. Not once did He try to impress them by an assumption of deity, and yet His questions concerning His authority encouraged them to make the greater discovery for themselves.

For example, in the passage from which our text is taken, the Master asks His disciples, "Whom do men say that I am?" They answered that some said that He was John the Baptist; others said He was Elijah, or Jeremiah, or one of the other prophets returned to earth. Then the Lord pressed the question more deeply as He asked, "Whom say ye that I am?" And Simon Peter answered, "Thou art the Christ, the Son of the living God." To which the Lord replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," and further declared that upon this clear confession of Him would He build His Church. Read with care the words of our Lord in the last week before His crucifixion, and you will see how gradually but completely He prepared them to see in Him the fulness of God. Read the story of the night before the cross, how in a little upper room, filled with His peace and power, He tried to comfort and strengthen them. Read the pathetic story of their desertion, and the black despair and remorse that gripped them that first Good Friday night. Read on and observe that on the third day something happened which changed these erstwhile cowards into heroes, and filled their hearts with joy. Read it fairly, without prejudice for or against, and without scientific prepossessions against the likelihood or the power of God to reveal Himself to His children in ways which they do not yet understand. Let the Master come to you in those pages just as He came long ago, then say whether the purpose and method are worthy of our God, and whether they explain the influence of Christ in history and in the lives of men as He comes to them today.

If you read further you will find that our Lord's promise was fulfilled, that the Spirit would, after His ascension, guide them into all truth. When they thought of what He had said to them of the Father, of Himself, and of the Spirit, it seemed clear to them that God, eternally One, had manifested Himself in three relationships, which we may describe as Father, Brother and Friend. If we had time to consider today the meaning of these relationships we would receive further evidence of the wisdom and love of God.

We have not spoken of the miracles of Christ. I have preferred to seek the explanation of Him, knowing that He explains the miracles.

Above all, I beg you not to be satisfied with superficial study, not to be content with an easy decision either for or against our Lord, and be sure that no middle ground is possible. Let me make this very clear, by recalling some convincing statements in Dr. Libbon's Bampton Lectures. He observes that practically all well-read persons, whether or not they acknowledged Christ as their Lord, confess that He was the most humble, the most sincere, the most self-sacrificing soul this world has ever known.

Humble He was, poor, patient, the servant of all; yet no man ever made such claims for Himself: "I am the light of the world"; "I am the resurrection and the life"; "He that hath seen me hath seen the Father"; "I and the

(Continued on Page 10.)

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

THE DEVOTIONAL MEETING.

The Development of the Program.

IT IS more than difficult to know just how much and what sort of help young people should have officially in the development of the program for the Devotional Meeting. Societies in the other communions have their quarterly publications with most carefully developed material. The solution of this problem rests most largely with the adult counselors. If the League has been grouped and a counselor assigned to work personally with each group, he or she can develop a program which fulfills the possibilities of the subject. Most of our young people adhere slavishly to material which relieves them of the necessity of research. In fact, they are simply indicative of the age spirit. The curse of the modern is superficiality. The world wears masks of new philosophy as quickly as they are presented. Young people will never be able to restate their faith in terms of present day life unless they are brought by their own efforts into touch with the modern Christian apologetic. Collateral reading not only stocks the mind but it insures originality, freshness of treatment, and thorough preparation of the subject matter.

I am quoting below the sort of program material for the Devotional Meeting which the Epworth Era furnishes to its society. I have chosen it as one of the best examples offered to prove the case in contravention of what I have said above. This program is not prepared for Intermediates, but for Seniors. Is there not a real danger that the cry for developed programs is in the last analysis a desire to escape the onerous duty of preparing original, timely and carefully planned programs?

Following and Setting Good Examples.

(Matt. 11:29-30; John 13:15; I Peter 2:21-22; Phil. 3:17-19; I Thess. 1:6.)

Suggested Program.

1. Silent Prayer.
2. Hymn, "My soul, be on thy guard."
3. Scripture passages quoted by several Leaguers. (Matt. 11:29-30; John 13:15; I Peter 2:21-22; Phil. 3:17-19; I Thess. 1:6.)
4. Prayer.
5. Leader's comment.
6. Topics for discussion:
 - (1) The value of the experience of others.
 - (2) Where we may find worthy examples.
 - (3) Christ the perfect Example—
 - (a) Of a life of prayer (Mark 1:32-39).
 - (b) Of a life of service (Luke 10:30-37).
 - (c) Of a forgiving spirit (Luke 23:33-34).
 - (d) Of fearlessness (Matt. 21:9-13).
 - (e) Of self-restraint (Luke 4:1-14).
 - (f) Of a joyous life (Matt. 5:3-12).
 - (4) The investment of influence.
7. Prayer that we may seek to so pattern our lives after Christ that we may set a worthy example for others.

Planning the Program.

The program should be planned at least two weeks in advance. The Sunday before the program is to be given get those who are to take part together for a few minutes' discussion. If desired, each member of the League may be asked a week in advance to choose some Bible character and point out briefly some characteristic worthy to be followed, as the friendship of Jonathan, or the courage of Amos. Have six different Leaguers give the topics under "Christ the Perfect Example." The Scripture passage should be quoted on the story told. Do not have them read.

For the Leader.

Christ is the Great Example, but to accept the statement in general is not enough. See that specific characteristics and deeds are pointed out with such vividness that they will be a challenge for us to follow.

Make the meeting practical and adapt it to the everyday life and experience of your Chapter. If you have a college group, a high-school group, rural or city, make the program fit the problem of that group.

Secure a copy of the "Manhood of the Master," and suggest that the Leaguers use its daily readings in keeping the Quiet Hour.—It is a study of the character of Jesus.

Reference Material.

- "The Manhood of the Master," Fosdick. Price, \$1.15.
 "Men of the Old Testament," Williams. Price, \$1.15.
 "The Investment of Influence," Hillis. Price, \$1.50.

Examples of History and Literature.

It is only the thoughtless or the foolish who refuse to profit by the experience of the race. Sometimes high-school students ask the question, "Why should I study history?" or "What good will literature do me?" Sometimes teachers are blind enough to make history a series of dates and facts, literature little more than names and authors. But for the Christian seeking to make his life count for most history and literature open the gate to the experience of the world's characters of all ages, for both reveal life, real or ideal. Here we may find examples worthy to follow, but we must bring to it our powers of discrimination, for we will also find what not to follow, which may prove of equal value. Suppose we study Old Testament characters—Moses, Abraham, Isaac, Jacob, David, the prophets—each life stands out with some example which we may well count for our own lives. But in most of them we find dark stains; the whole life is laid out before us; we can see that here David failed; here Jacob missed the highest. In their mistakes we find what should be avoided in our own lives. The great outstanding characters of history offer the same opportunity. The great military leaders, statesmen, religious leaders—all offer examples of the thing worth while and those of only passing value, empty honors and faded laurel leaves. A knowledge of how the great characters of the world have met life and the result of their habits of action will enable us to choose more wisely the course that our own lives are to follow. It carries us beyond our narrow world and broadens our sympathies and understanding, making us more tolerant of others and giving us a basis of choice when unusual problems arise outside our own experience. It saves us from narrowness and bigotry, from conceit and an undue value of our own opinions.

We sometimes find people who are good in many respects, who scrupulously carry out the letter of the law, who are faithful to the obligations of the Church, but who somehow lack the spirit of Jesus and the winsomeness of character that is like Christ. Almost always we will find that such people have failed to profit by the experience of the race. They forgot that Jesus knew life in all its phases and that He knew literature, that He was at home among the prophets and knew the causes of their successes and their failures.

People who know Browning get a new vision of life as it is and find a broader understanding of their fellow men and many realistic examples of what to follow and what to avoid. Those who read Tennyson find idealistic examples with the inspiration to follow them. Who can read George Eliot without feeling the desire to live up to Adam Bede's ideal that "the world wasn't created for my sake that I should think all's square when things turn out well for me"? The biographies of statesmen of the great social and religious leaders offer examples of lives given to the highest. Many of our modern missionary biographies combine thrilling adventure with accounts of the most notable lives. Mary Slessor of Calabar, Livingstone the Pathfinder, the Moffats, and many others will help to guide us into a service that will make our lives count for most. Those who really seek to make their lives count should turn to history, biography, and real literature; for therein is recorded the experience of those who have gone before, and this experience is the basis of intelligent choice of those examples which should be followed and those which needs must be avoided.

The Danger of Idealizing Human Examples.

Paul was wise when he said: "Follow me only as I follow Christ." We are often unjust to ourselves and our friends by idealizing them and seeking to follow them in all things. A new minister comes to town and proves popular. He immediately becomes the ideal of the congregation, who feel that "the king can do no wrong." He may make no claims to such perfection, but in the minds of his people he is clothed with all virtue and incapable of wrong. But one day the minister makes a perfectly human mistake, the idol is fallen, the ideal shattered, and his people are prone to lose confidence because he has fallen short of their ideal of perfection. School girls are prone to idealize their teacher or Sunday-school teacher. Perhaps we have all felt the disappointment of finding that a much-admired and idealized person was human.

after all, and we often do grave injustice to one who, while making no claim to perfection, is honestly striving upward. In "The Power of Purpose" the author speaks of equity—that we should not lose faith in a trusted friend because of one failure, but should remember the equity, how the good overbalances the evil. Remember that he is human and that we cannot see his motives nor his repentance. Let us not lose faith in those who fall short of our ideals for them. We can but remember our own weaknesses and follow our leaders in home, Church, or State only as they follow Christ.

The Perfect Example.

It is very easy to speak of Christ as the Great Example. We sing quite serenely, "He the Great Example is and Pattern for me." But it is not so easy to live the life patterned after His. We very often take the attitude of those who do not believe in tithing—they give God everything in general but nothing in particular. To choose Christ as our example is one thing. To study His life and character, to discover how He met problems, how He overcame difficulties, to know what His habits were and the secret of His life and power and service, and then to pattern our lives accordingly—that is another and a far greater thing to do. What a new meaning and interest this will put into our Bible study! Christ is our example. Therefore we must study His life and His character. As each problem comes we stop to think how Jesus acted under similar circumstances, for He was tempted in all points as we are and yet without sin. It is true that circumstances have changed. Temptations come in new guises, and we live in a social-order more complex than the one which Jesus knew; yet men are still tempted with the same evil passions of hate, injustice, cowardice, intolerance and greed. These are the same virtues to be sought today—humility, charity, kindness, self-restraint, unselfishness, tolerance, fearlessness, purity and service. The fundamentals have not changed. Jesus is still the Master Teacher and thinks of the race. Modern educators go to Jesus for principles of teaching. His code of ethics is still the highest known to man, and His life is still the perfect example. If we look beneath the outward circumstances, we will find the principles by which Jesus lived; and those principles applied to our every day life will enable us to meet the duties, the tasks, and the problems as Jesus would have us, and our lives will daily grow more like His. Think for a moment the difference it would make in our lives if each day we sought earnestly to follow the example of Jesus. One of the first things that we notice is that Jesus gives us an example of the life of prayer (Mark 1:35). Over and over we read of His rising a great while before day to pray or spending all night in prayer. He prayed in time of temptation; He prayed before undertaking to heal and to cast out demons; He prayed for His disciples and for the lost city whose children He had longed to gather together as a hen her brood, and they would not; He prayed after a day of service, for it is often in the midst of triumphs that the most subtle temptations come. Would it not make a radical change in our lives if we followed Christ's example in this one thing alone—the example of a life of prayer?

Jesus gives us the example of the life of service both by His teaching and by the life that He lived. In the story of the Good Samaritan (Luke 10:30-37) He gives us His ideal of service and what a multitude of examples in His own life there are to follow. Making the blind to see and the lame to walk, casting out evil spirits, healing the demoniac boy, raising the dead to life, comforting those who mourned, feeding the multitudes that thronged after Him, and so lowering Himself in bringing light to an outcast woman at the well, that He could not eat, His meat being "to do the will of Him that sent Me"—such is the record and the example of Jesus' service.

Again, we find that Jesus leaves us the example of a forgiving spirit, of tolerance, and of love. Jesus' teaching that we should love our enemies and do good to them that hate us might seem an idealistic but impossible theory had not Jesus set us the example and proven its possibility by doing that very thing (Luke 23:33-34). How mean and trivial our little grudges and failure to forgive small injuries seem by the side of Jesus on the cross saying, "Father, forgive them, for they know not what they do!" Who of us can judge harshly, pitilessly, condemn those who err and in pharasaical aloofness draw our garments aside, when we remember that the spotless Son of God said, "Neither do I condemn thee; go and sin no more?" When we are tempted to hold little spite and grudges against those whom we feel have wronged us we have but to remember the example Jesus left us, and we are shamed at the smallness and narrowness of our unforgiving souls.

But Jesus' gentle and forgiving spirit does not reveal all His character nor all the example He has left us. He was ever ready to understand, to forgive, and to lift, but He was also the fearless Christ (Matt. 21:9-13). There can be no true sympathy without indignation. Our sym-

pathy for the poor and oppressed is a weak, useless thing unless it produces such an indignation against the oppressor that we seek to right the wrong. It is this example of fearlessness that Jesus left us. He dared to drive the money changers from His Father's house when they had made it a den of thieves. He dared to tell the Scribes and Pharisees that they were like sepulchers, outwardly white but full of dead men's bones. He dared to call them a generation of vipers!

It takes courage sometimes to tell the truth, to stay by a principle when it is unpopular to do so. But Jesus dared. And we meet the same temptations today. With the fearless Christ as our example, we find courage to refuse to indulge in a popular but questionable amusement, and we find strength to say no when it means to be laughed at, or to have money or position or power. The circumstances have changed, but Jesus' example applies to all times.

We may well seek to follow Jesus' example of self-restraint. In the story of the temptations (Luke 4:1-14) we have the Master's example. It is idle to talk of the temptations of Jesus not being a real struggle. He was tempted in all points as we are, but we have never been tempted as Jesus was. But we can follow His example in meeting those that do come to us. Most of our temptations are either conquered or yielded to before they ever come. Our actions are but the expression of our thoughts. We think evil and mentally indulge in fancies which we would not dare express. We need not be surprised if some day the evil overtakes us. Few people ever intend to do wrong; but because they do not build up a character that is firmly rooted in the right, the temptation comes, and, finding us off guard, we fall. Jesus had the "expulsive power of a new affection" as an ever-present guard against temptation. For each seeming good Satan offered, Jesus' heart and mind were filled with a better. He could resist physical hunger because His power was given Him for a higher purpose than the satisfaction of bodily wants. He could refuse the kingdoms of the earth because His heart was set on winning the kingdom of men's hearts. He could refuse to use the devil's power because He had at His command the greater power of His Father. Jesus' example in self-restraint leads us to put aside the first suggestion of evil and to so fill our lives with positive good and active service that there is no time nor room for evil to enter in.

Jesus shows us that self-control and a close adherence to duty does not necessarily conflict with a radiant, joyous life. Jesus leaves us both the teaching and the example of joy (Matt. 5:3-12). He often used the words, "Be of good cheer." He went about among men, eating with them, going to a wedding, and enjoying the hospitality of His friends. He lived down among men. Those who feel that to follow Jesus means a life of stern, rigid duty, in which joy and love and friendship have no place, miss an essential part of the Master's life and character. If we would commend our Lord to others, we must seek to pattern our lives after His by living the winsome, joyous, radiant life that He lived. Fosdick has well summed up his following of the Christ by saying: "You cannot choose to be Christlike and attain your choice by trying; but you can choose Christ for your friend, His kingdom for your cause, the Bible for your Book, the Church for your Brotherhood, and these consciously chosen influences will unconsciously transform your life."

The Investment of Influence.

Men are responsible for the ruin that they work unthinkingly, and we are examples to others whether we will or not. This unconscious influence may be for good or ill, according as our lives are patterned after Christ. The young man that thinks it is nobody's affair that he smokes cigarettes by the dozen and spends his days loafing does not realize that he is a hero to his little brother or the small boy next door. Every little girl secretly adores some young lady in high school or college and plans to be just like her when she grows up. On which side shall we invest our influence? The young man home from college just entering business can invest his influence as he will. He may be sure that small boys are watching and setting standards. Does he go to Sunday School? Is he square? Does he tell coarse jokes or make slighting remarks about sacred things? Then you may be sure that the small boy of his acquaintance will consider that the manly thing to do. The boys in the grades follow the example set by the boy in high school. The high school boy wants to be like the college man. What will the influence be? What will the little girls learn from the girls in our Epworth League? Will the example make for helpfulness, modesty, service and winsome Christian character? A young girl of eighteen often has more temporary influence over an adoring child of twelve than the child's mother. If the young girl sits on the front porch while her mother pares potatoes and washes dishes, she sets the example for the children of the neighborhood.

We are examples to our friends, who are looking our way to see if religion really does make people strong and glad and triumphant. We cannot choose whether or not

we will be examples, but we can choose what kind of examples we shall be. On which side will Leaguers invest their influence?—Epworth Era.

Preparation for Lent.

1. Hymn, "The Son of God goes forth to war."
2. Scripture Lesson, Matt. 7:13-20. Explanation by the reader.
3. Roll Call. Answer with name of some New Testament character.
4. Hymn, "A charge to keep I have."
5. Program, subject: "Influence and Example"—
 - (a) Paper—"How to make our influence a power for good."
 - (b) Paper—"Unconscious Influence."
 - (c) Discussion:
 - (1) If we tell others what to do and then fail to do it ourselves do our words accomplish anything? First find the man in yourself if you would inspire manliness in others. "Practice what you preach."
 - (2) Unconscious influence, the influence we exert without knowing it.
 - (3) Do we ever stop to think that some one, sometimes a younger brother or sister, sometimes a friend, is always being influenced by what we do and patterning their deeds by it?
 - (4) What about the examples we give younger boys by smoking?
 - (5) Do we all take the right stand about playing cards, golf or other games for money?
 - (6) Is it setting a good example to go to baseball games, etc., on Sunday afternoon? "Neither our virtues nor our vices are all our own."—Johnson.
 - (7) What sort of example does Jesus give us? Is His life a right pattern for us to follow?
 - (8) What does Jesus say about people who do not practice what they preach? Matt. 23:1-4.
 - (9) Our Influence is like our shadow—is always there and follows us.

—Y. P. S. L., Diocese of Texas.

A GREAT WOMAN PREACHER

By the Reverend James Sheerin

MISS A. MAUDE ROYDEN, of England, who is now traveling and preaching in America, has been labelled "one of the six great preachers of the world." I heard her in her earlier Church of England days, before anybody called her addresses sermons, and her speech at the Church Congress in Southampton, in 1913, stands out today in my memory as stronger than any thing I heard at the same meeting from Bishops of Oxford or Manchester. Since then her religious vogue has increased, and, when I heard her the other Sunday in St. George's Church, New York, where a packed congregation shared the privilege, I could not resist the feeling that the sermon was one of the best I had heard in years, or in a lifetime, and yet thoroughly simple and unaffected in manner.

Miss Royden is a modernist, but it is a kind of modernism that sets her far apart from those who deny rather than affirm articles of Christian belief. She particularly said that she accepted all the miracles of the New Testament including the Virgin Birth and Resurrection, and implied that she wondered why men like the Rev. Percy Stickney Grant found it difficult to do so.

It was something awe-inspiring to see this little lame Englishwoman in the great chancel of St. George's. As she knelt, she was hidden by the larger people about her, but her reverent attitude stood out as the figure of St. Catherine does in Sodema's picture of her quiet ecstasy. In the pulpit, which in this big church is at the centre of the front steps of the chancel, her little white face framed by the great sounding board, seemed apart from everything else. Accentuated by the white collar on a plain black dress, with a small cap above as dark as her hair, the face and its expressive look seemed to stand out all alone, without further embodiment. The voice that came from that solitary countenance was entirely free from any thing emotional or hysterical, though there was something in it peculiarly tense and dramatic—certainly something full of a spiritual meaning that none could mistake. There was none of that tendency to shriek or be shrill in empha-

sis that some women speakers appear to be unable to avoid. It was not a soprano voice, nor yet contralto, but just unadulterated womanly. Sometimes in its modulated cadence, which was almost a solemn monotone, seldom lifted or lowered, it suggested a Sara Bernhardt in her restrained best. It was the more powerful because neither high nor occasionally inaudible. Perhaps the most notable element in her manner of speech were the pauses to give emphasis. A striking case was her reverent inclusion of the name of Our Saviour when she was enumerating the high reaches of humanity in its great men. Beginning low the race went on until it had produced "A Plato, a Bacon, a Shakespeare, a Sir Isaac Newton, and—Jesus Christ!" There was infinite sense of worship, a whole creed in itself, in the pause both before and after the sacred name. It was as if the speaker had suddenly and unexpectedly come into the presence of divinity. The great congregation felt it. There was one of those portentous moments when a crowd already respectfully still sinks or rises into a stillness that betokens a sense of reverent and hushed awe.

Her whole message was human apart from all idea of sex. This has been more or less true of all great preachers. No one ever thought of man or woman as such when Phillips Brooks preached. There was only the idea of "God so loved the world,"—a world wherein there was neither male nor female, but all were one in Christ Jesus, so far as joy or sorrow, blessing or need were concerned. Jesus is the most perfect non-sex man that ever lived. So Maude Royden can be taken as a preacher of whom you never think of asking, is she man or woman? The message of one soul to another becomes every thing, of which you scarcely ask even "Is it true?" Like other great preachers of righteousness, hearers found themselves unable to resist truth. The only question left was this: Is there ever any reason to limit the pulpit if the message be good?

THE INVINCIBLE FAITH.

(Continued from Page 7.)

Father are one"; "All power is given unto me in heaven and in earth." Humble indeed, if divine, but not otherwise.

He was sincere, yet He taught men to believe in His deity, and He rejoiced when Thomas fell at His feet exclaiming, "My Lord and my God!" He was sincere, if He was God; not otherwise.

He was self-sacrificing. Surely this is true in any case. No, only if He was divine. Any man may give his own life to prove his loyalty to a cause, but if he calls on all men to be ready to die for him, then he must be worthy of the highest place, or not worthy at all.

Dr. Edersheim, the distinguished Hebrew scholar, prepared to write a great book in which the weakness of the argument for Christianity would be demonstrated. But the eminent student through his own investigations became converted to Christianity; perhaps you have read his "Life and Times of Jesus the Messiah."

Physical science is not all there is of science. You remember that Charles Darwin, in his autobiography, regretted that his grinding away at laws had permitted that part of his brain to atrophy upon which the higher tastes depend, and declared that if he could live his life over again he would order it differently. Darwin's most famous pupil, George John Romanes, succeeded him at Oxford. Under Darwin's influence Romanes had lost his early faith; but with fuller, deeper study he became con-

vinced of the truth of Christianity and asked to be publicly received back into the Church. He tells us he used to take some of his perplexing problems to Charles Gore, who was canon of Christ Church Cathedral in Oxford. Canon Gore later became Bishop of Oxford, and within the last few weeks he has published a remarkable book entitled "Belief in Christ." It is, in my judgment, the most complete and the most satisfying treatment of the greatest of all themes which has yet appeared. It would be a complete answer for captious critics if they could forget themselves for awhile. It will inform and enhearten every honest seeker for truth; it will renew the strength and courage of every soldier of Christ.

We need to think things through. We need to reach decisions upon the most important questions of life. I have asked you to deal more adequately with the supreme issue today with the firm conviction that honest thinking, patient study and a sincere following of the teaching of the Master must bring every man into the light of His radiant deity.

Surely He is nearer to us all today in our effort to come closer to Him. The soldier's hand instinctively rises to salute, and as we look upon the noblest figure of all time, "the light of the world," the hope of all mankind, we, too, like Thomas, would kneel before Him and exclaim Him, "My Lord and my God!"

That is the faith invincible, and it waits with all its beauty and power for all who will come and see.

BISHOP MANNING'S REPLY TO DR. GRANT

"The Rev. Percy Stickney Grant, D. D.,
"Rector, Church of the Ascension, New York.

"My dear Dr. Grant:

"I have received your letter of January 25 and have read it with great care. In my former letter I called your attention to the fact that in your recent sermons you gave the impression to the Church and to the public generally that you denied the miraculous element of the Gospel and that you no longer believed in the power and Godhead of our Lord Jesus Christ.

"In view of the wide concern and scandal to the Church caused by your utterances I called upon you to correct in clear and unmistakable language the impression of your unbelief which you had given, reminding you at the same time that if you could not conscientiously declare your belief in the Christian faith as contained in the Apostles' Creed, as to which my conference with you had not reassured me, your only honorable course would be to withdraw from the ministry of this Church, whose commission you hold as one of her authorized official teachers.

Does Not Remove Doubt.

"Your letter in reply is a modification of your former utterances, but I am sorry to say that it does not remove the doubt which you yourself created as to your belief in Jesus Christ as God and Saviour. Your letter is written in terms which are vague and of doubtful meaning, and not in terms which are clear and direct.

"I note what you write as to the miracles of the New Testament, and also your claim that you have the right to interpret the articles of the Creed in a sense which in reality denies the facts which the words declare. There is much that I should like to say upon these points. Important as they are, however, these points do not constitute the main issue.

"The real issue which you have raised by your own utterances is whether you believe that Jesus Christ is Lord and God, for if you do not so believe it is plain that you cannot with self-respect or with freedom to express your real convictions, continue to hold your place as a minister of a church whose whole life and teaching is founded on this belief.

"It is this faith in the Lord Jesus Christ which you refrain from clearly expressing in your letter. You rather confirm the impression that you do not so believe, but you do not say so plainly and definitely. The terms in which you express your faith in Christ are all of them terms which may be used, and are in fact used, by teachers who definitely deny His Deity. There is no statement in your letter which indicates any belief on your part in Jesus Christ, the Eternal Son of God, the Second Person of the Holy Trinity.

"Others Do Not Excuse You."

"Your assertion that there are others in the Church who believe as you do is not to the point. Some of those whom you quote are far from doing so. Your attempt to claim Bishop Gore and Dr. Swete as supporting your position is surprising indeed to those who know their writings. Both of these great scholars stand unqualifiedly for belief in the Deity of Christ, and if you have read Dean Inge's 'Confessio Fidei' in his latest published volume of 'Outspoken Essays,' you must know that he repudiates the idea that Christianity can exist without this belief. In this essay (pages 51-53) Dean Inge declares emphatically

his faith in Jesus Christ as 'the Incarnate Word or Logos of God' and says 'If I felt that I had lost it I should not think it honest to call myself any longer a Christian, or to remain in the Christian Ministry.'

"The suggestion that young men of intellect and vigor will be repelled from the ministry if they are required to believe in the faith of the Church is irrelevant. No one can, with honesty, enter the ministry of this Church unless he believes in Jesus Christ as God. Full belief in the Gospel of Christ does not repel young men if they are Christians. What may well repel young men of high character and sound mind is any doubt as to the sincerity with which the ministers of the Church believe and teach the Gospel which they have pledged themselves to teach.

Tells Him His Position.

"I do not wish to say anything that is unnecessary or that is needlessly severe, but in view of your reply to my letter it is my duty to tell you truthfully what the situation is in which you have placed yourself before the Church. This is not an isolated incident. It does not stand alone. For years past your words and actions have given grave concern to the Bishops of this Diocese, and to the Church. By your advocacy of easy divorce you have shown your contempt for the law and the teaching of the Church of which you are a minister. In terms offensive and shocking to Christian believers you have cast doubt upon the teachings, the services and the sacraments of your Church as you did in your recent sermons. By your own utterances you have seemed to the Church to deny the essential faith for which she stands. The suggestion that this is a difference between 'low Church' and 'high Church' is merely an attempt to confuse and obscure the true point at issue. There is here no mere issue between parties in the Church. The real issue is that of belief in the power and Godhead of Jesus Christ, and here all parties in the Church are at one.

"This issue is far larger than the Episcopal Church, as the letters which I am receiving from ministers of other Churches amply testify. The time has come for all believers to stand openly together upon this matter of life or death to the Christian religion.

Avoids Trial by Evasion.

"Let me then state clearly the reason why you are not brought to trial so that no one can misunderstand the position of the Church in this matter:

"You are not brought to trial because your letter in response to mine is vague and ambiguous instead of clear and explicit. Your statements are so phrased that they cast doubt upon the Church's essential faith and imply your own disbelief in it while not quite fully and clearly stating this. Even though the faith of the Church may virtually be denied and doubt cast upon her most essential belief a court ought to be convened only when this denial is in terms that are clear and free from ambiguity. You, therefore, stand in this position: You have, by your own utterances, caused grave doubt in the mind of the Church at large as to your belief in the deity of our Lord Jesus Christ. You have been given an opportunity to remove this doubt, but you have not done so. You have made your reply to me in words which fail to make clear your belief in this essential truth. There, for the present, the matter rests.

"Sincerely yours,

"WILLIAM T. MANNING."

SONG OF THE WIND

I come from where you may have been,
Beyond life's narrow door;
I wakened to the murmuring
Of all that's gone before;
I sleep between the silences
Of now, and never more.

I am the breath of each intent
Flung otherwise, aghast;
I am the dream of every soul,
Too undefined, to last;
I am the dwarf of heritage,
The shadow of the past.

I fan the flame of destiny
That clears the way for worth;
I lend the seeds, my ether wings,
To sow a future birth;
I bring mankind the last caress
From gentle Mother Earth.
—Lilla Vass Shepherd.

CHINA'S INDUSTRIAL SITUATION

By Sherwood Eddy

I AM just finishing a three months' study of the industrial situation in China. I shall endeavor briefly to state conditions as I have found them in order that immediate help may be given and relief found for this need-fest industrial nation on earth.

Here are four hundred million people, or one-quarter of the human race, over eighty per cent of whom are engaged in toil in agriculture, in home industries and in the modern factories, while in America little more than forty millions are gainfully employed. A large percentage of the children from six to twelve years of age, more than three-fourths of the women and nearly all of the men of China are engaged in toil. Many millions are engaged in the primitive home industries and over a million men, women and children are engaged in the modern factories. The twelve hour day prevails in nearly all of the modern industries. The prevailing work day ranges from twelve to eighteen hours, seven days a week.

In the silk filatures children are working from six to twelve and in the cotton mills from seven to twelve years of age. The wages of these children vary from three to ten cents a day. Several thousand apprentices receive nothing but their food which costs about six cents a day. There is no law in all China for the safeguarding of the life or health of the workers. Usually no compensation whatever is given for accident, permanent injury or death. Most of the machinery is unguarded, accidents are numerous and the health of many women is seriously impaired in modern industry. The family system is breaking down where whole families are in the factories working on the day and night shifts. The home life of the workers is wretched in the extreme. Let me give examples of one or two typical factories and homes among the three hundred thousand industrial workers of Shanghai.

We visited a cotton mill under Chinese management during the night shift. Here girls from seven to twelve years of age are working twelve hours each on the day and night shifts and receiving eight cents a day. Boys from seven to twelve are working the same shifts and receiving eight cents also. Women of all ages are earning fifteen cents on the twelve hour shifts. Common laborers are paid from fifteen to eighteen cents a day while skilled workers receive from twenty to twenty-five cents a day.

Down the long rows of machines here and there a woman has fallen asleep before daybreak over her work that takes her to the factory seven days or seven nights a week with no Sunday of rest. Some of the workers are allowed two rest days a month. Here and there babies are asleep on piles of waste or playing about the machines at which their mothers work during the long night shifts.

It is now five-thirty A. M. and the night shift is just pouring out of the great mill. This motley mass of humanity are of all ages from one to sixty years, the babies being carried in the mothers' arms. Here is a woman who has earned fourteen cents for her long night's toil leading her child of twelve who has earned seven cents for twelve hours of night work. The mother who is hobbling along on her bound feet is carrying a small baby that is forced to spend half of its life in the roaring factory where it plays about the machines until it is old enough to work. There are wheelbarrows, each carrying eight women with bound feet or feeble ankles a mile to their homes at a cost of fifty-two cents a month each for this daily service. The chimneys are belching forth black clouds of smoke over the teeming city on this dark December morning, while the alleys and streets are pouring forth their streams of human life back into the ceaseless roar of the giant factories.

We next visited a silk filature where a thousand employees toil from 5:30 A. M. until after 6 P. M. Here I found little girls six years old earning ten cents a day. The wages of girls and women run from seven to twenty-one cents a day. Here are mothers working with nursing babies lying on the floor beside them or strapped to their backs. The children learn to work as soon as they are able to walk. Here they toil in the hot steam with their hands deftly manipulating the cocoons in the boiling hot water. The employees say the agile hands of little children are best adapted to this rapid work. "It pays!" The sight of many of the children had been affected from the hot water and steam flying in their eyes. With no medical care these children must give up work and face hunger or go on and be satisfied with a smaller wage.

Let us visit one or two of the homes of these workers. Here is a carpenter who has courteously invited us into his "home." His neck is full of sores from scrofula, pouring out tubercular infection to the several families crowded in one room. He is earning thirty-five cents a day, or about a little over ten dollars a month, to support

his family of three. Here in two rooms in a two-story shack, that is subdivided into little hovels, holes and shelves, forty people, including four families and their relatives, try to live. Here is a room about ten feet square with ten people living in it. Half sleep during the day and half during the night shift. They have no stove in the room and no chimney to carry out the smoke from the fire under an iron pot in which all the cooking is done. There is no latrine or closet in the house but simply a bucket in this room where ten people, men, women and children cook, eat, sleep and live. "Live?" No, rather exist!

Beside this carpenter is a man working in an American factory, which, after the war, made over a hundred per cent profit a year. This man is earning twenty cents a day on which he must support a family of five. With the aid of his children and his wife they can earn together about ten dollars a month. But the cost of bare existence for a family of five is thirteen dollars a month which leaves this worker with a growing deficit. The house opens on a filthy alley six feet wide which is little more than an open latrine. These little narrow alleys are filled with filth, garbage and muddy water. The rent of this house is \$5.50 a month.

In the next house which we visited we found twenty people, members of three families, living in crowded kennels. One man is blind, one or two children were suffering from sore eyes, while others have running sores on their heads and faces caused solely by filth and lack of care. There is of course no bath room nor place to wash in these crowded quarters. We climbed up broken stairs to a loft where we found several dark rooms divided into shelves. Each hole rented for a dollar a month.

In the next house were working girls from ten to fifteen sleeping heavily during the day before going back to the night shifts in the mills. These girls told us they were earning fifteen cents a day. Home for them consists of a room from five to twelve feet square in which there is a bench or bed made of pine boards covered with dirty cotton rags. Some of the rooms have neither doors nor windows. The workers come home from the long hours in the mills and crawl into these dark hole where they wait for the sound of the factory whistles that call them back to their work.

Here is one shelf serving as a home for six people. One man is dying of tuberculosis coughing day and night. Five other inmates are packed side by side on this shelf, which rents for \$1.15 per month. The rent of this entire house was \$4.40 a month, which the inmates say they are paying to the Roman Catholic Church. God grant it is not true that any Church of Christ is renting dens like these to human beings!

Here were men, women and children huddled together lying asleep or dull and drowsy by day waiting for the night shift. One or two old women were cooking scraps of food while the bitter winter wind was blowing without, piercing through the wide cracks of the poorly constructed shack. For these masses, these human "personalities," there is available no park, playground, church, Y. M. C. A., club or reading room. They cannot read or write. Life is bounded by the factory, one dark street and the hole or hovel in which they exist. As we came out of this house a flock of crows were perched upon a neighboring tree in the cold winter air. I envied these crows on the clean limbs of that tree and pitied these human beings in their poverty, cold, hunger, filth and squalor. They were made for better things. They were meant to live.

From the homes we proceeded to the neighboring little industrial hospital where the work is carried on in an old house by a kind-hearted medical doctor. It is the only strictly industrial hospital that we have found in China. On the first cot is a boy of seven years of age who has lost two fingers in an unprotected machine in the cotton mill. He was working with his two little sisters. The three of them together were earning about eleven cents a day. He will receive no damages from the company for this accident. On the second cot a little girl of twelve has lost a portion of her hand in an unguarded machine. She also must go without damages or any compensation. Her face expressed a quiet content for she is having the first complete rest and the first sufficient food that she has ever known in her life of toil. The children of the toilers have no childhood.

In the next room of the hospital is a little girl of thirteen with the flesh torn from her arm which will disable her for life. No damages will be paid to any of these children. Here also is a man whose arm had been torn

(Continued on Page 27.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.
A LENTEN SUGGESTION.

We hear so much from our pulpits about the lost sheep, the lost coin, and the Prodigal Son that sometimes we forget that those three parables were called forth by the presence of two groups of people, the supposedly best, and those who were looked upon as the worst—the complaining Scribes and Pharisees on the one hand and the crowding, eager Publicans and sinners on the other.

A careful reading of that fifteenth chapter of St. Luke's Gospel will show that Our Saviour had a message there for both these groups.

The loving message to the lost, and outcast is so often reiterated and dwelt upon, that we often overlook the mild rebuke that is given to the Pharisees, "The ninety and nine just men who need no repentance."

Nobody ever mentions these men, though evidently Our Saviour recognized that they represented the overwhelming majority of mankind, a proportion in fact of ninety-nine to one.

Why should they not have some consideration? Some one may say that if they need no repentance they need no spiritual attention either, but does this necessarily follow?

Are there not other things that we average Christians may need besides that heart-rending, spiritually revolutionizing experience which is commonly known as repentance or conversion?

For instance, have we ever paused to wonder why these "ninety and nine just men" had produced so little joy in heaven?

Perhaps it is because many of these good people have not recognized that joy is a real—a very real part of Christianity.

Or perhaps it is because there are other things needed to make our Churches positive forces for good besides repentance.

If only the good people would be aggressively, enthusiastically good as the bad people are bad we should soon have a new world.

Might it not be well to avail ourselves of the Lenten season to give careful thought to the spiritual condition of just persons who need no repentance and see what they do need?

We could begin with our own community, make a little survey of it and try to ascertain in what ways the Church can become a more vital power for good. What evils are there in your town that can be attacked, and perhaps abolished by a concerted effort of the Christian people of the community?

In this same chapter Our Lord administers a rebuke also to the faithful son who stays at home and complains that he was never given a kid with which to make merry for his father replies, "Son, thou art ever with me, and all that I have is thine."

If this son who stayed at home and worked faithfully never had a kid to offer to his friends was it not simply because he had never availed himself of his privileges as his father's son, and partner?

Do we ever think of ourselves as partners with God, and yet that is the blessed relationship into which He invites through Christ's instruction, for when the Master teaches us to pray He tells us to say "Thy Kingdom come, Thy will be done on earth as it is in heaven."

Who is to do that Will of His here on earth? And who is to usher in that kingdom? Surely we His children must bring these things to pass if they are to pass out of the realm of petitions into that of accomplished facts.

These parables surely have a Lenten message for us who are in the Church but not producing much joy in

heaven, who are partners with Our Father but not getting the most out of that opportunity that He offers us to help Him.

Let us make Lent a period when we shall awake to our responsibilities and let us ponder the three little verses printed herewith and consider whether we are being diligent in extending the invitation to others to come and share our fellowship:

When I enter the Beautiful City—

Far removed from earth's sorrow and care,

I want to hear somebody saying:

"It was you that invited me here."

When at home in those mansions in heaven,

And the saved all around me appear,

I want to hear somebody tell me:

"It was you that invited me here."

"To our Saviour alone be the glory,

Whose Spirit the Witness did bear—

Yet I might not have heard the glad tidings,

Had you not invited me here."

RELIGIOUS TEACHING IN THE HOME.

Our attention has been called to a plan adopted by the Convocation of Towson of the Maryland Diocese to encourage Christian instruction in the home.

The Convocation recognized that frequently this subject is not given anything like the attention that it should receive from the parents of children in the Episcopal Church.

It is too often the case that a mother who gets her children ready for Sunday School feels that she has done all that is necessary for their religious training.

As a result of the need to correct this attitude of the parents a committee was appointed at the spring meeting of the Convocation to consider this matter and report upon it.

This committee, of which the Rev. H. B. Lee, Jr., is chairman, has prepared a booklet entitled "Christian Teaching in the Home," which has been approved by the Convocation and commended by Bishop Murray, and which we consider to be of so great value that we urge its use by our readers.

It wisely starts at the beginning by placing on the first page a baptismal certificate, which has attached a pledge to be signed by the parents reading as follows: "We pledge ourselves to our child that we will do all in our power to help keep the baptismal promise made in _____name, by teaching the things a Christian ought to know, and believe to his soul's health."

Such a pledge as this makes a very good supplement to the vows of the God-parents, who, in many cases are not in sufficiently close touch with the children personally to give the instruction. Then come some helpful remarks about child psychology, and child training, and on page seven is a paragraph that might well be committed to memory by all thoughtful parents who have the spiritual welfare and development of their children truly at heart, and we quote it here:

"Toward the end of the third year definite religious training can be begun. In many instances Sunday Schools are not ready for the child until it is at least four years old, and no home has fulfilled its obligation unless it has done its share for the religious life of the child. The Sunday School was never intended as a substitute for, but as a supplement to, the home. Hence the obligation for the first religious training of the developing life rests with the parents."

In the concluding pages the booklet gives some very practical suggestions with prayers and a list of books. It is planned to make this the first of a series, the second one of which is now being prepared. These pamphlets can be had from the Rev. H. B. Lee, Towson, Md., the price of fifteen cents being charged to cover the cost of printing, and postage, and a discount of ten per cent is allowed on orders of ten or more. We earnestly commend them to our readers.

Church Intelligence

The American Guild of Health.

The American Guild of Health is incorporated under the laws of the State of Ohio. The officers of the Guild are:

President, the Rev. Franklyn Cole Sherman; Vice-Presidents, the Very Rev. F. S. White, D. D., Dean, Trinity Cathedral, Cleveland, Ohio; the Rev. George C. Dunlop, Cincinnati, Ohio; Treasurer, Mr. Allan F. Ayers, Vice-President, the Ohio State Bank & Trust Company, Akron, Ohio; Secretary, Mr. C. M. Hamill, attorney, Akron, Ohio.

Trustees—The Rev. George A. Bailey, D. D., Cleveland, Ohio; the Rev. George C. Dunlop, Cincinnati, Ohio; the Rt. Rev. Joseph Marshall Francis, D. D., Indianapolis, Ind.; the Rev. H. L. Hadley, Zanesville, Ohio; Mr. C. M. Hamill, Akron, Ohio; Mr. F. P. Hammon, Akron, Ohio; the Rev. Kirk B. O'Farrell, Cleveland, Ohio; the Rev. Franklyn Cole Sherman, Cleveland, Ohio; the Rev. S. E. Sweet, Columbus, Ohio; the Very Rev. Francis S. White, D. D., Cleveland, Ohio; the Rev. R. W. Woodroffe, Detroit, Mich.; Mr. R. A. Write, Akron, Ohio.

Advisory Committee—Bishops Theodore I. Reese, Frank DuMoulin, Edward Fawcett, Charles Fiske, I. P. Johnson, Herman Page, P. M. Rhineland, Logan H. Roots and R. H. Weiler; the Rev. Drs. H. P. A. Abbott, C. M. Addison, L. W. Batten, H. E. W. Fosbroke, Norman O. Hutton, Samuel McComb, Dickenson S. Miller, George E. Norton, W. J. Scarlett, and Elwood Worcester; Prof. J. S. Moore, Ph.D., of Cleveland, and Dr. H. R. Geyer, of Zanesville, Ohio.

The American Guild of Health is described by its incorporators as "A Society organized to restore and re-enforce to fuller expression the ministry of healing as an inherent part of the pastoral office of the Church. More especially its objects are:

1. The study of the influence of spiritual upon physical well-being.
2. The exercise of healing by spiritual means, in complete loyalty to scientific principles and methods.
3. United prayer for the inspiration of the Holy Spirit in all efforts to heal the sick.
4. The cultivation, through spiritual means, of both individual and corporate health."

The American Guild of Health, like the Guild of Health in England, is un-denominational. Its members must be baptized, make an annual subscription of one dollar or more to the Guild, and sign or authorize their signatures to the Articles of Incorporation. The Treasurer is a banker and under bond. All monies of the Guild are payable to, held in custody by, and expended by the Treasurer under order of the Board of Trustees. Mr. Sherman will receive the same salary that he has received as Rector of St. Paul's, Akron.

The Guild exists to do any work that will further its objects. It will supply a center where information on the subject of Spiritual Healing may be obtained; supply literature (pamphlet, magazines, books) on this subject; furnish conductors of Missions and lecturers who can explain the methods of the Guild; train "Helpers of the Sick"; equip men and women as leaders of local chapters of the Guild; and conduct conferences on Spiritual Healing wherever desired, and city, state and national conferences.

The Rev. Franklyn Cole Sherman has resigned the rectorship of St. Paul's Church, Akron, Ohio, to give his whole time to promoting the American Guild of Health. His resignation was presented last November and became effective February 1. He will live at 2560 Overlook Road, Cleveland Heights, Cleveland, Ohio.

The headquarters of the American Guild of Health will be in the Ulmer Building, Public Square, Cleveland, Ohio. Invitations from all over the country have come to the Rev. Mr. Sherman for Missions similar to those he conducted last year in Trinity Cathedral, and St. Mark's Church, Cleveland; St. Paul's Church, Columbus; All Saints' Cathedral, Indianapolis, Indiana, and St. James' Church, Zanesville, Ohio. His first work, after his resignation is effective, will be done at Emmanuel Church, Cleveland, Ohio; St. Paul's Church, Steubenville, Ohio, and St. John's Church, Detroit, Michigan.

New Plans for Church Schools.

The new Commission on the Church School, appointed by the Department of Religious Education, held its first meeting January 24, in New York.

The plans devised by this Commission showed the development of a more favorable attitude toward the Provinces. In the future, one man will be appointed in each Province who will unite the Dioceses therein in carefully developed plans for educational work. The Commission believes that before the Dioceses can pull together on a national program they must discover those things in which the neighboring Dioceses may cooperate.

The men appointed to lead in each Province are:

The Rev. Malcolm Taylor, from the Province of New England; the Rev. Chas. H. Boynton, Ph.D., from the Province of New York and New Jersey; the Rev. Edwin R. Carter, from the Province of Washington; the Rev. Gardiner L. Tucker, from the Province of Sewanee; the Rev. G. P. T. Sargent, from the Province of the Mid-West; the Rev. Thomas Casady, from the Province of the Northwest; the Rev. Benjamin M. Washburn, from the Province of the Southwest.

The Province of the Pacific has not yet made its appointment.

Each of these men is studying the Diocesan conditions in his own Province. By the organization of committees, by correspondence and conference, they will determine how Week Day Religious Instruction can be promoted as a Provincial plan; they will survey all the Teacher Training possibilities in summer schools, institutes and normal schools and create a plan for placing schools and institutes where there are none. In the same way, the needs for Religion in the Home will be surveyed and varying methods, according to the different conditions in the Provinces, will be planned.

This Commission will hold its next meeting in Omaha, Nebraska, April 12, 1923. At that time representatives from every Diocese will join this Commission, and for two days the Provincial leader will confer with the leaders from the Dioceses within his Province. It is hoped that the Diocesan Educational Secretaries will, as the result of this conference, perfect definite plans for educational work to be promoted in 1924.

The ideal of the Commission is to

bring together representative leaders, to the end that educational plans will not be too elaborate, too theoretical, or too expensive, because they will have been made by those who know local conditions and the interests and abilities of local leaders.

The other members of the Commission on the Church School, besides those mentioned above are Mr. Lewis B. Franklin, the Rev. James E. Freeman, D. D., and Mr. Harper Sibley, from the National Council, and the Rev. Lester Bradner, Ph.D., Mr. Edward Sargent, and Miss Frances H. Withers, secretaries from the Department of Religious Education. The Chairman of the Commission is the Rev. William E. Gardner, D. D.

SOUTHERN OHIO.

Rt. Rev. T. I. Reese, D. D., Coadjutor.

Bishop Vincent's Anniversary; The Annual Convention—Two Notable Events.

Cincinnati is apparently the starting point of some of the most important world-wide movements in Christian statesmanship under the auspices of the Church.

It is fresh in the memory of all that in 1910 the movement of the World Conference on Faith and Order began with the Rt. Rev. Boyd Vincent, D. D., as one of the leaders. It was very appropriate, therefore, that the Forty-ninth Annual Convention of the Diocese should be held on the thirty-fourth anniversary of the consecration of Bishop Vincent on St. Paul's Day in the same Cathedral Church in which he was elevated to the highest order of the ministry and that the whole occasion should be an out-pouring of the love and affection of his "beloved family in God," as he pleases to term them.

The epoch-making and almost startling feature of the Convention was the Inspirational Service at its close at which time Bishop Brent presented a program for the establishment of World Peace.

His sermon was on the subject, "The Way of Fellowship." In paying a tribute to Bishop Vincent, he said that the best and truest way to praise a man was to exalt his ideals and as the Bishop had stood for fellowship in the Church of God and had been active in the extension of the same, he felt the appropriateness of his message.

The Bishop referred most affectionately and appreciatively of Bishop Vincent's part in the establishment of the idea of a World Conference on Faith and Order.

At the close of Bishop Brent's address, the Rev. Dr. Frank H. Nelson, President of the Standing Committee, presented the following resolutions which were unanimously adopted by the whole tremendous congregation:

"Resolved, That we put ourselves on record as prepared to further the movement initiated under the leadership of Dr. Jowett in England. To this end, we propose that steps be taken to form a group of men in this country, representative of the best religious conscience and wisdom of the nation, who are competent and willing to study the international problem in the light of God's purpose and way for the human race as recorded in the prophets of old and in the teaching and example of Christ; this group to meet in conference with similar groups to be formed in Germany, Austria and Russia, as well as in the countries of Europe and Asia, with which we were associated in the war, to the end that one motive

and ethic may be brought to bear on diplomacy, economics, industry and all points of contact between nation and nation."

Fellowship has really been the keynote of the whole Convention. The program of the Nation-Wide Campaign, while not a great advance upon that of the previous year, was well presented and unanimously accepted.

Mr. William Cooper Proctor presented to the Convention the proposition of a larger Children's Hospital to be erected near the group which already includes the Cincinnati General Hospital, the Nurses' Home, the Medical College and other institutions. The plans of the architects are in preparation. The Convention gave the whole plan its unanimous and hearty endorsement.

A most complete and interesting report of the work of the Women of the Diocese, was brought from the Diocesan House of Church Women, which was in session simultaneously with the Diocesan Convention and presented by Miss Elizabeth Matthews.

The Convention adopted a restatement of the financial aspect of the Nation-Wide Campaign program, as agreed upon at the St. Louis Conference of Diocesan Executive Secretaries.

A most touching tribute to Bishop Vincent was presented on behalf of the Convention, to Bishop Vincent by the Rev. Dr. Nelson at one of the Fellowship Dinners and the three hundred and twenty-five people present arose as one man and cheered the venerable diocesan to the echo.

Special preparations are being made to observe the tenth anniversary of the consecration of the Rt. Rev. Theodore I. Reese, Coadjutor-Bishop of the Diocese, on March 25. A committee has been appointed to care for the arrangements.

A resolution was introduced by the Rev. Sidney E. Sweet urging the participation of this country in the efforts for permanent World Peace.

A resolution was passed putting the Convention on record as endorsing the active cooperation of this Church with the Federal Council of Churches.

The result of the elections was as follows:

Secretary of the Convention, the Rev. Bartel H. Reinheimer; assistant, the Rev. F. S. Randolph; treasurer, W. H. Albery; registrar, the Rev. J. D. Heron, D. D.

Standing Committee—The Rev. Messrs. Frank H. Nelson, Sidney E. Sweet, E. F. Chauncey, Messrs. W. O. Frohock, Mortimer Matthews, A. W. Schell.

Deputies to Provincial Synod—Arch-deacon Dodshon, the Rev. Messrs. E. A. Powell, H. S. Ablewhite, G. P. Symons. Alternates—Rev. Messrs. H. L. Hadley, G. L. Hills, M. B. Long, Phil Porter.

Lay Deputies, W. S. Keller, W. O. Frohock, W. T. Magruder, Mortimer Matthews. Alternates—H. Sherman Lane, J. M. Richardson, A. W. Schell, George Wood.

C. G. R.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

An Appreciation of Dr. Dame.

Sometimes an appreciation of a clergyman comes with greater weight from the secular than from the religious press, because the viewpoint is entirely unprejudiced. The following editorial about Dr. Wm. Meade Dame appeared in the Baltimore Sun, and leaves little to be added:

"In attempting to characterize such

a career as that of Dr. William Meade Dame, rector of Memorial Protestant Episcopal Church, it is difficult to avoid what to those unacquainted with him might appear the language of exaggeration or hyperbole. He himself would have been the first to deprecate unrestrained eulogy, for never was there any one of such commanding qualities more unpretentious and unassuming. Yet it would be impossible to speak of him in ordinary terms without injustice to his Church and his community. A personality of singular strength, simplicity, shrewdness and wholesome humanness, he long since became such a recognized moral force in this city as Phillips Brooks was in Boston. He was not a great pulpit orator like Brooks, but he was so sincere, so earnest, that no oratory could have been half so effective as the constant sermon of his finely human and finely Christian life. Ministers and prelates have come and gone and been forgotten during the forty-five years that this cannoner of the Lord has been pouring grapes and canister into Satan and his hosts from Memorial Church, and he had developed into the paradox of an acknowledged and continuing personal tradition while still in the flesh. Many years ago his admirers gave him the unofficial title of "The Bishop of Bolton Street," but, though he was personally revered and loved far more than most Bishops have ever been, the cross, not the miter, was the sign in which he conquered, and ecclesiastical ambitions never clouded his fine soul. It was his pride in that graphic Civil War story of his, 'From the Rapidan to Richmond,' to record himself simply as 'Private, First Company of Richmond Howitzers.' And we imagine that he derived more gratification from being a plain fighting parson in the ranks of the Church ministry than if he had been Dean of Westminster Abbey or St. Paul's.

The secret of Dr. Dame's power, of his appeal to other humans, was in his own humanness. He was one of the rarest of ministerial combinations. He had a sturdy common sense that scorned hysteria and mere emotionalism; a breadth of view and sympathy that gave even those who disagreed with him a sense of kinship and good will; a convincing honesty; sincerity and straightforwardness that few hearts could resist; a democracy that was at home in any company and was equal to any situation; and a profound loyalty to right in every human relation. All this broad humanity was accompanied by a ready wit that never was at a loss for an answer, and such an irrepressible sense of humor as would have been the delight of Artemus Ward or Mark Twain. Even on the battlefield at nineteen he marked and remembered the humors of the great tragedy of war, as is made clear in his delightful and stirring reminiscences of the closing year of the civil struggle in which he took part. To the last months of his life the saving virtue of genial and good-natured humor made its home with him, and even those who could not be touched by prayer were frequently softened and attracted by his spontaneous laughter and good fellowship. It follows, as a matter of course, that Dr. Dame was not the pastoral favorite of women only. Other men also knew him for a man. They might not believe in religion, but they believed in Dr. Dame.

Nobly served this brave gentleman in war and peace, under the flag of his State, under the banner of the cross, he fought a good fight and he kept the faith of manhood, of honor, of religion. Let us thank Heaven that we have walked in such human and such inspiring company through all these years, that because of him the years to come

will be freer of darkness and doubt."

A Correction.

Through a printer's error, the result of the elections at the recent Convention of the Diocese was left out of the report published in last week's issue. The elections were as follows:

Standing Committee: The Rev. Drs. William M. Dame, E. T. Helfenstein, A. C. Powell, Peregrine Wroth; Messrs. Joseph Packard and Herbert M. Brune; Judge H. D. Harlan, President Thomas Fell.

Delegates to Provincial Synod: The Rev. Messrs. Wyatt Brown, D. D., William Page Dame, D. D., John I. Yellott, D. D., and Ambrose H. Beavin; Mr. E. Allen Lycett, Judge T. J. C. Williams and Messrs. Hugh Jewett and John Glenn, Jr.

R. F. H.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Meeting of the Annual Council.

The Thirty-first Council of the Diocese assembled Tuesday morning, January 30, in Epiphany Church, Danville, with Bishop Tucker in the chair, assisted by Bishop-Coadjutor Thomson. It is interesting to recall that it was in this church that Bishop Thomson was elected Bishop-Suffragan eight years ago, serving as such two years before his election as Coadjutor.

The Bishops' addresses to Council were of unusual interest. Bishop Tucker, reviewing the work of the past year, gave a sketch of his visit to the Orient last summer. He paid a loving tribute to the memory of four priests of the Diocese, who during the past year were called to their reward: the Rev. Messrs. Edwin Bridges Snead, Percy Owens Jones, Richard Jeffrey Alfried and Corbin Braxton Bryan, D. D., the last for many years delegate to the General Convention. Much of the Bishop's address was occupied with a discussion of the recent General Convention, emphasizing the duty of carrying out to the full the terms of the Church's Program. Bishop Thomson's address dealt chiefly with conditions within the Diocese, calling especial attention to two new enterprises, the Episcopal Home for Girls, at Purdy, and Dabney House, a centre of educational, social and industrial life, located at Peytonsburg, Pittsylvania County. The Girls' Home was founded by the Rev. Norman F. Marshall, who by indefatigable zeal and enthusiasm has succeeded in remodeling Walnut Grove, the beautiful old home given for this purpose by the late Mr. George Feild. When completed, this Home will accommodate about thirty girls.

The election of Diocesan officers resulted as follows:

Standing Committee—The Rev. J. Cleveland Hall, D. D., the Rev. E. R. Carter, D. D., the Rev. M. B. Marshall, Messrs. C. W. Grandy, E. W. Maupin, Jr., and E. B. Hodges.

The Rev. Wm. A. Brown, D. D., was re-elected secretary of the Diocese; Mr. W. W. Old, Treasurer; Judge Thos. H. Wilcox, Chancellor, and the Rev. Wm. A. R. Goodwin, D. D., of William and Mary College, Registrar-Historiographer.

The following were elected delegates to the Provincial Synod: The Rev. Drs. D. W. Howard, F. C. Steinmetz, E. R. Carter, the Rev. Malcolm S. Taylor, Messrs. F. W. Darling, E. B. Hodges, C. J. Faulkner and James S. Easley.

Discussion of the Church's Program

was prolonged, in which it was revealed that returns, so far, are very incomplete, only about half the apportionment being subscribed. Means were discussed whereby the canvass might be completed, and the full amount subscribed. A change was made in the Diocesan Canons, denying lay representations in the Council to those parishes that have failed to pay in full their Diocesan expense assessment for the preceding year. The resolution providing for equal representation of Colored clergy on the floor of the Council precipitated extended discussion, resulting in the matter being referred to a committee of five clergymen and seven laymen for intensive study of the whole subject, said committee to report at the next council. There is a growing sentiment in favor of a Bishop-Suffragan for the Colored work in the Diocese.

The Rev. W. Cosby Bell presented the report of the Theological Seminary in Virginia, and Mr. G. Frank Shelby, of Philadelphia, spoke in the interests of the Junior Brotherhood of St. Andrew.

Both evening services were devoted to the Church's Missions. Tuesday evening at a public service Archdeacon Ribble spoke on Diocesan Missions. On Wednesday evening Religious Education was ably discussed by the Rev. E. R. Carter, D. D.; and Archdeacon Russell, of the Colored Convocation, gave an interesting account of his recent visit to Liberia.

Luncheon was served in the Y. M. C. A. building by the ladies of Epiphany congregation, affording an excellent opportunity for social intercourse. The rector, the Rev. Malcolm S. Taylor, with his committees, was untiring in his efforts to secure every comfort for the guests of the parish. On Tuesday afternoon the Council went in a body to Chatham, twenty miles to the north of Danville, to visit the Diocesan school for girls, the Chatham Episcopal Institute. This was in order to acquaint the delegates with this splendid Church property, and that they might observe the methods adopted by the Diocese for the training of her daughters in heart as well as in mind; and at what moderate cost these advantages may be secured.

The Council adjourned at three o'clock Thursday afternoon, to meet again in St. Andrew's Church, Norfolk, the second Tuesday in May, 1924. Holding the sessions in January, undertaken as an experiment, failed to convince the delegates of its expediency; hence the decision to return to the month in which it was formerly convened, though at an earlier date.

G. W. R.

Meeting of the Church Service League.

The sixth annual meeting of the Church Service League of the Diocese was held in St. Paul's Church, Newport News, on January 20, and was a great success in every way. Many encouraging reports of the work in the various parishes were read, and the announcement that Bishop Thomson's dream of a camp, where all the organizations in the Diocese would go for vacations, had come true, was received with enthusiasm and joy. Interesting talks and addresses were made by Bishop Thomson; the rector, the Rev. Mr. Lee; Mrs. Chapman, the wife of the oldest missionary in Alaska; Archdeacon Russell, who told of his visit to Liberia; and the Rev. E. R. Carter, D. D., of Petersburg, who spoke of the work of the C. S. S. L., and the program for 1923. A beautiful pageant, "Children of the East," was conducted by Miss Lila Tucker and Miss Jane Ruffin, of Norfolk, assisted by four of the chil-

dren of St. Paul's Sunday School, and was a very impressive part of the missionary program.

Two Churches Consolidate.

The congregations of St. Thomas, and St. Paul's, Berkeley-Norfolk, both having lost their rectors at about the same time, have decided to consolidate. The consolidation took place on Tuesday night, January 9, when the two congregations assembled and ratified the vestrymen elected by each Church. After this was accomplished, both the name of St. Thomas' and St. Paul's passed into history and the Church will hereafter be known as St. Bride's Church in St. Bride's parish.

Dr. Howard Honored.

The Norfolk Council of Churches elected as its head for the current year the Rev. D. W. Howard, D. D., of St. Luke's Church. Dr. Howard succeeds W. S. Royster, who declined re-election. It is felt in the religious circles of Norfolk that Dr. Howard, with his ability and enthusiastic interest in the success of the Council of Churches, is a fitting successor to Mr. Royster, whose highly official direction of the affairs of the Council up to this time has been one of the chief factors in its splendid achievements in the local religious community.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Grace Church, Minnewaukan, was consecrated by Bishop Tyler last October. This is a beautiful little church, built entirely of gray prairie stone, all of which was obtained in the vicinity of Minnewaukan, and mostly contributed by the people of the congregation. This little band of Christian soldiers have worked hard to raise and pay off the final debt on the church, and it was a red letter day for them when it was consecrated.

A beautiful stained-glass memorial window has been presented by the Elks' Lodge of Minot to All Saints' Church in that city in memory of Colonel Alexander Scarlett, who was a member of that Order and a faithful worshipper and valiant warrior of the Church. At the vesper service at four o'clock on Sunday afternoon, December 17, Bishop Tyler dedicated the window and preached a memorial sermon in memory of Colonel Scarlett. The Elks' Lodge attended the service in a body, and the window was unveiled by the Exalted Ruler of the Elks, Attorney Stenerson.

The Annual Meeting of the parish of Gethsemane Cathedral, Fargo, was held on Wednesday evening, January 10. It is truly a good evidence of the growth of this parish to note the increased attendance at these meetings from year to year, and the interest demonstrated in same. The reports from the various organizations showed a healthy condition and gratifying results of substantial work done during the year. The increase in the attendance and interest of the younger members of the parish is particularly gratifying, even to having present members of the Young People's Service League. There was a sad note with it all, however, Dean Kloman having previously tendered his resignation to take effect February 1. Many words of appreciation were spoken of the good work he has done in the parish; and the Dean also spoke

with much feeling of how fond he had grown of the people and the work at Gethsemane Cathedral, and how hard was the parting. Dean Kloman has accepted a call to St. Peter's Church, Salisbury, Maryland, Diocese of Easton.

A Chapel for the Indians at the Breckenridge Memorial Mission at Crow Hill, Fort Totten Reservation, has just been completed. This little congregation has longed for this house of worship for a long time, and it is going to be of the utmost assistance in the building up of the work at this Mission.

New Parish Hall: The people of St. Mark's Church, Towner, have constructed a fine parish hall under their church and it is already in successful operation, and the best part of it is, it has all been paid for. The members of this congregation have worked hard to accomplish this piece of work, and have been materially assisted by a gift from the American Church Building Fund Commission.

Valley City: The congregation of All Saints' Parish, of which the Rev. Chas. W. Baxter is rector, has recently put a new font in their church, of which it has been in need for some years. They have also redecorated the church and put in new lights. The congregation of this growing parish will soon have to turn their attention to the enlarging of their church, in order to meet the needs of the expanding work that is being carried on there.

Dean Kloman Leaves Fargo.

The resignation of the Very Rev. Henry Felix Kloman, Dean of Gethsemane Cathedral, Fargo, for the past seven years, is a distinct loss to the Missionary District of North Dakota. Dean Kloman came to Fargo in 1916, after serving eleven years as rector of St. Stephen's Church, Portland, Me. He left the latter part of January to assume the rectorship of St. Peter's Church, Salisbury, Md.

Dean Kloman's work in Fargo has borne substantial fruit. The Church School has increased from fifty to two hundred and thirty-six under his administration. The Cathedral Parish is now well organized and every department is actively engaged in the Master's work. The work of the Young People is one of the prominent features of the Dean's untiring work.

Dean Kloman has been unselfish in his labors and has freely bestowed his time and effort for the furtherance of every good cause, both in Fargo and in the District of North Dakota.

The various organizations of Fargo, of which Dean Kloman was a member, have recently passed resolutions of appreciation for his work in that city. The Council of Advice of the District did the same. Dean Kloman goes to the Diocese of Easton with the thoughts and good wishes of his many friends in North Dakota, who are only willing for him to leave because he feels the call to another place in the Master's field.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Annual Meeting of Church Club.

The Church Club of Louisiana held its annual meeting in Trinity Parish House, New Orleans, on January 23. The ladies of the Parish had prepared a delightful supper and about one hundred and twenty people participated. The attendance included members of

the club, visiting clergy and laymen to the Diocesan Council. After supper, the meeting was opened by President George M. Rogers, who read his annual report, showing that the club had a membership of two hundred and eighty-four and reviewing the work it had done during the past year. Much disappointment was felt at the absence of the Bishop, who was prevented from attending by sickness. Speeches were made by the Rev. Gardiner L. Tucker, D. D., the Rev. R. S. Coupland, D. D., the Rev. A. R. Edbrooke, the Rev. Jas. M. Owens, Messrs. Zach S. Spearing, Wm A. Bell and Warren Kearny. It was announced that a prominent Churchman of the city had subscribed \$50,000 for the endowment of a Chair at the University of the South, Sewanee, Tenn.

The President stated that arrangements had been made to hold mid-day services during the season of Lent in the Strand Theatre and that the services each week would be conducted by visiting Bishops, as well as a lecture each Tuesday night. The election of officers resulted in the following being elected for the ensuing year: President, Mr. George H. Terriberry; first-vice-president, Judge Wm. A. Bell; second vice-president, Mr. W. H. Hendren; secretary, Mr. Warren Kearny, and treasurer, Mr. Biddle W. Allen.

Annual Diocesan Council.

The eighty-fifth annual session of the Council of the Diocese convened in Christ Church Cathedral, New Orleans, at 10 A. M. January 24. The Holy Communion was celebrated by the Rt. Rev. Davis Sessums, D. D., Bishop of the Diocese, and the sermon was preached by the Rev. James M. Owens, rector of St. Mark's, Shreveport. After the benediction, the Bishop called the Council to order. The Rev. S. L. Vail was re-elected secretary. Appointment of committees and presentation of various reports concluded the morning session. The Council assembled again in the afternoon and continued their deliberations at night and the following day. The Bishop delivered his annual address at the night session of January 24, reviewing the work of the past year. He stated how gratified he felt that the next meeting of the Triennial Convention was to be held in New Orleans in 1925 and that definite plans would shortly be made for taking care of it.

The following were elected members of the Standing Committee: The Rev. Messrs. A. R. Edbrooke, R. S. Coupland, A. R. Berkeley, Messrs. Warren Kearny, J. D. Hayward and W. B. Machado. Mr. R. P. Meade was elected treasurer of the Diocese and of the Board of Missions. The Rev. F. W. Bonyne, of Northern Ireland, and Mr. B. F. Finney, vice-chancellor of the University of the South, were amongst the speakers at the sessions. Alexandria was chosen as the place for holding the next annual council in January, 1924.

Meetings of the Woman's Auxiliary were held concurrently with the sessions of the Council in Trinity Parish House and Christ Church Chapel.

Consecration of Grace Church, New Orleans.

On Sunday morning, January 28, Grace Church was consecrated by the Rt. Rev. Davis Sessums, D. D. The church was filled to its capacity and a special musical program was presented. The church was built about three years ago, on Canal Street, corner of Marais Street, and takes the place of the old church on South Rampart Street, which had stood there for a great many years and had to be torn

down to make room for business growth in that neighborhood. The Rev. A. R. Edbrooke, rector, is to be congratulated on the realization of his ambition, after many years of hard work, to erect the church free of debt. The church is located in a section of the city where it will be able to minister to a large population and being free from any obligation, with a substantial endowment fund, will doubtless show very rapid growth in its congregation. The Rev. Mr. Edbrooke has had charge of the parish for a large number of years, during which time the congregation has greatly increased, and has endeared himself not only to his own congregation, but to the people at large, as his ministrations have extended to all sections of the city and to all classes of people.

F. H. G. F.

PITTSBURGH.

Rev. Alexander Mann, D. D., Bishop-

Consecration of the Rev. Alexander Mann, D. D.

The Consecration of the Rev. Dr. Alexander Mann, for eighteen years rector of Trinity Church, Boston, to be Bishop of the Diocese, was made a city-wide affair, and Trinity Church was far too small to contain the crowds of persons who tried to witness the service. The impressive ceremony took place on the Feast of the Conversion of St. Paul, January 25, in Trinity Church, Pittsburgh, the Rt. Rev. Cameron Mann, D. D., Bishop of Florida, a brother of Dr. Mann, presiding, the consecrators being his former Diocesan, Bishop Lawrence, of Massachusetts, and his friend, the Rt. Rev. Edwin Stevens Lines, D. D., Bishop of Newark, who was himself consecrated Bishop while Dr. Mann was serving in the diocese as Archdeacon of Newark. Eight other Bishops joined in the laying on of hands, eleven having come to Pittsburgh for the service.

The Rt. Rev. John C. Ward, Bishop of Erie, a daughter diocese, read the Epistle, the Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem, the Gospel. Bishop Lawrence was the preacher.

The Rev. A. C. Howell, D. D., read the Commission to Consecrate, the Rev. Homer A. Flint, Ph.D., the Certificate of Election, the Hon. P. S. Parker, of Massachusetts, the Canonical Testimonial. The Rev. C. J. Davis, the Certificate of Ordinations, Mr. George C. Burgwin, of Pittsburgh, the Certificate of Compliance with the Canons, the Rev. W. F. Shero, Ph.D., the Consents of the Standing Committees, and the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, the Consents of the Bishops. The Rt. Rev. Arthur Selden Lloyd, D. D., Suffragan Bishop of New York, and the Rt. Rev. David Lincoln Ferris, D. D., Suffragan Bishop of Western New York, were the presiding Bishops, and the Rt. Rev. Sheldon M. Griswold, D. D., Suffragan Bishop of Chicago, said the Litany. The Rev. E. J. van Etten, and the Rev. H. K. Sherrill were the attending presbyters, the Rev. F. C. Budlong, D. D., acting as chaplain to the consecrators, the Rev. Tage Teisen as deputy registrar, and the Rev. John Dows Hills, D. D., as master of ceremonies. The Rt. Rev. Fred Ingley, D. D., Bishop-Coadjutor of Colorado, and the Rt. Rev. Gouverneur F. Mosher, D. D., Bishop of the Philippine Islands, were also present, and took part in the Consecration.

In addressing Dr. Mann, Bishop Lawrence said, in part:

"You have in you, as few other men that I know, the gospel of reconcilia-

tion. You never express it in a weak or sentimental way. Not by a kindly acquiescence in everybody's views, but by the trust from your own head and heart of a truth bigger than that presented by either side. In the seventeen years in which you have been my friend, fellow worker, and counsellor, I have never heard it said that you lacked decision or conviction, but somehow the result of conference and discussions has led to a larger outlook than that which was ours at the first.

"In your public life you have met and worked with men and women of many minds, racial traditions, and prejudices, and of all religious names, and you have won their respect and appreciation.

"In your Church life, whether in the General Convention or a diocesan conference, you have revealed the same Christian spirit, and now that the administration of this diocese is laid upon you, we give you our Godspeed with full confidence that clergy and people will find in you a faithful and sympathetic friend, a wise leader, and a true and loyal Father in God."

The reception given at the William Penn Hotel, on the night of the twenty-fifth, was a community affair. Representatives of all religious bodies were especially invited to attend, and with them, in the receiving line, were many city, state, and national figures. The City Council attended in a body.

The Annual Convention.

The fifty-eighth annual convention of the Diocese assembled in Trinity Church, Pittsburgh, at eight o'clock on the evening of the Feast of the Conversion of St. Paul. The Rev. W. F. Shero, Ph.D., called the Convention to Order and conducted the opening devotions. The Rev. Thomas J. Bigham was elected Secretary, and appointed as his assistant the Rev. J. E. Diggles. The Nominating Committee presented a Report through the Rev. F. O. Johnson. The Hon. J. J. Miller presented a new "Vanon IV," entitled "Diocesan Council"; and the Rev. Tage Teisen presented for the Committee on Canons some changes in the Constitution, and a Canon on "Church Architecture." The Convention then adjourned until the next day.

At nine o'clock on January 26 the Convention reassembled at the Church of the Ascension, for a Celebration of the Holy Communion, at which the Rt. Rev. Dr. Alexander Mann was the celebrant, assisted by the Rev. Drs. Budlong and Shero, and the Rev. Mr. Tomkins. Proceeding the business session the newly consecrated Bishop made a brief address. Reports were presented by the Standing Committee, and by the Rev. Dr. Flint for the Deputation to General Convention, Board of Trustees for the Diocese, and as Administrative Secretary. The remainder of the morning was spent in discussion and passing of the Canon on "Diocesan Council."

The object of the new Canon is the reorganization of the Executive Council, which has been in operation for the last three years so that it may conform more nearly to the organization of the National Church, the Council to be divided into Departments on Finance, Church Extension, Religious Education and Social Social shrdlupuop ucation and Social Service, Publicity, etc., all under the Presidency of the Bishop of the Diocese. The Diocesan Council will consist of the Bishop, Bishop-Coadjutor, Bishop Suffragan and Archdeacon, if there be such officers, the President of the Woman's Auxiliary, six clergymen and twelve laymen. When organized into Departments each Department may have added to it such members as may be found helpful to the work in hand.

The elections resulted as follows:

The title Administrative Secretary was changed into "Executive Secretary," and the Rev. Dr. H. A. Flint Chancellor of the Diocese, George C. Burgwyn, Esq.; Registrar, the Rev. C. C. Durkee.

Standing Committee—The Rev. Drs. John Dows Hills, William F. Shero, Alleyne C. Howell and Frederick S. Budlong; Messrs. N. P. Hyndman, T. J. Danner, C. S. Shoemaker and H. H. McClintic.

Deputies to the Provincial Synod—The Rev. Messrs. W. H. Anthony, T. J. Gigham, M. S. Kanaga and H. A. Flint, Ph.D.; and Messrs. T. J. Danner, E. H. McKinley, L. E. Reineman and H. H. Smith.

The remainder of the session was occupied with reading of reports and routine work.

J. C.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, Coadjutor.

Additional Notes on the Annual Convention.

At the recent convention, a partial report of which has been published, it was resolved that the Coadjutor's offices should be located on the premises of the Church of the Advent, Birmingham. That a well-paid executive officer should be given him with headquarters there; said executive to be a clergyman. A publicity bureau is to be created, including an up-to-date, progressive diocesan newspaper.

A site in the best residential section of the city was given by Mr. Robert Jemeson, one of the city's leading laymen, on which is to be promptly built a house for the new Bishop. Bishop Beckwith is to continue his residence in the "Bishop's house" at Montgomery.

A young people's diocesan organization already existing was ordered perfected and enlarged in its scope.

Building operations at Auburn, the home of the Alabama Polytechnic Institute, and the field from which the Coadjutor was called to the episcopate, are to begin forthwith under large money contributions in hand, and pledges of more.

Under the Department of Social Service the resolution on law and order, adopted by the General Convention in Portland was endorsed by a majority, after a spirited debate.

Plans were formulated for the enlargement of the Laymen's Church Extension League.

An active clinic at Anniston was heartily commended and encouraged.

It was resolved to give attention on an enlarged scale to the mountaineers of the State, establishing an industrial school and a number of beds to the hospital were voted.

Nation-Wide Campaign reports, although returns were incomplete, showed that the quota has been more nearly met than hitherto, many parishes having overtopped their assignment.

The next Council, 1924, was voted to the city of Florence, the home of the famous nitrate plant around which revolves the Henry Ford controversy.

E. B.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Dr. Bowie Tendered Farewell Supper.

The members of the Richmond Clericus recently tendered the Rev. Dr. W. Russell Bowie a farewell supper in the Parish House of Richmondapuaapua Parish House of the Church of the

Holy Comforter, Richmond. The meeting was presided over by the Rev. W. E. Cox, and the Rev. Dr. J. J. Gravatt was the principal speaker. He spoke of the long and intimate fellowship of Dr. Bowie with the local clericus, and the high esteem in which he is held by the Richmond clergy. Dr. Gravatt presented Dr. Bowie with a gold pencil as a token of the high regard in which he is held by the Richmond Clericus.

Dr. Bowie responded feelingly, saying he treasured the years he has spent in Richmond, and valued above all else the friendships he has made in this city. Bishop Brown spoke of the services rendered the Diocese by Dr. Bowie and pronounced the benediction.

St. John's Church, Matthews, the Rev. W. F. Carpenter, rector, has been presented with a handsome two manual pedal bass organ—the gift of Mrs. Alexis I. duPont, of Delaware. This splendid instrument, costing twelve hundred and sixty-three dollars, is a Christmas present from this generous Churchwoman, but owing to unavoidable delay it was not installed until January 19. It was used for the first time in the nine o'clock communion service the following Sunday.

A special service of dedication was held on the first Sunday in February.

Several memorials are to be placed in this church, among them a pulpit to the memory of the Rev. John Roberts Matthews, whose life was laid down in nursing the sick in Saltville, Va., during the scourge of influenza in January, 1919. There must be many big unions who would like to contribute to this fund, remembering the great work he did in 1900, going about preaching with great power the truths of the Scriptures and in clear teaching in the Bible classes he held while still a divinity student at Oxford. This is the only memorial in this country the writer knows of to this humble man of God and all sums, however small, given in love, will be gratefully acknowledged by Mrs. Giles B. Cooke, Matthews, Va., president of the Church Guild.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

The Convocation.

The twenty-ninth annual Convocation of the Missionary District of Oklahoma convened at Trinity Church, Tulsa, on January 23 and 24.

As a preliminary to the annual meeting there was a most successful gathering of the Young People's Societies on Saturday and Sunday, the 20th and 21st at the same place. This was the first time in the history of the district that such a group assembled for mutual inspiration. Under the leadership of the Rev. Bernard N. Lovgren, Student Pastor at the State University at Norman, the conference was most effective. There were about fifty-seven delegates from the various parishes and missions all over the state.

Convocation was declared in session by Bishop Theodore Payne Thurston on Tuesday and a roll call by the secretary showed that more lay delegates were present at this Convocation than at any previous one—a total of thirty delegates from eighteen parishes and missions with twenty-two clerical delegates.

After the regular Communion Service the Bishop made his annual report and address. This report showed that in spite of the fact that the district had lost seven clergymen, including two Archdeacons, the work had gone on progressively and successfully.

A new departure in making pledges on the red side of the pledge card was

adopted by resolution. Hitherto, only pledges for the Church's Mission or the Nation-Wide Campaign were requested of the people. In the future pledges for All Saints' Hospital at McAlester and Convocation expenses and any other benevolence, will be added to the pledges for the work of the General Church. All of which is prophetic of the time when this district will become a Diocese.

The report on the Church Pension Fund revealed the welcome fact that every Parish and Mission had accepted the Church Pension Fund as part of its plan and budget.

The report of the Executive Secretary of the Religious Education Department showed a splendid increase in effectiveness in methods, especially in regard to teaching. The Church School Institutes, held in various centres throughout the state were found to have been well attended and most productive in the aims and results desired.

The figures for the Nation-Wide Campaign for the triennium just ended, showed that Oklahoma had raised \$41,487.31, as over against \$10,555.38 for the three years ending December 31, 1919, an increase of almost four hundred per cent.

The Indian Work, for several years almost neglected, is beginning to display "signs of life" under the leadership of the Rev. John A. Gardner, the minister-in-charge at El Reno. His visits to the School at Concho have already endeared him to the pupils there.

An important resolution, adopted at this Convocation, recommends that the Bishop engage an executive secretary to care for the many and increasing details which have been tending to confine the Bishop to his office.

Convocation and the Tulsa congregation were much inspired by the most helpful and eloquent address on "The Family Altar," by the Rt. Rev. Sidney C. Partridge, Bishop of West Missouri. Mr. Louis W. Pratt, of Tulsa, delivered an outstanding address at the same mass meeting, on "Religion in the Home." Coming from a layman of conviction, this was a most thought-inciting message.

At the Tuesday evening mass meeting, the Rev. John A. Gardner gave a short talk on Indian Work and the Ven. Franklin Davis discussed briefly the work of the Church among the Negroes.

Miss Emily Tillotson, a representative from the Women's Auxiliary to the National Council, discussed the Church's many and varied problems, and Mr. John W. Wood, of the Department of Missions of the National Council, addressed Convocation and the Tulsa folk on the subject of the Church's Program both at home and abroad.

While Convocation was in session in the basement of Trinity Church the Women's meetings, with Mrs. T. H. Dwyer, of Chickasha, in the chair, held forth in the Methodist Episcopal Church.

J. W. D.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Moral Instruction in Public Schools.

The problem of moral instruction in the public schools was discussed at the recent meeting of the Church Club. Those who offered reports on the matter from various viewpoints were Mr. Frederick Trevor Hill, long associated with the Boy Scouts; Mr. Arthur S. Somers, chairman of the Board of Education; Dr. Gardner, executive of the

National Council's Department of Religious Education, and Dean Hawkes, of Columbia University.

Mr. Hill said that moral instruction was imparted to the Scouts not by lectures, but by emphasizing concrete examples of right and wrong, and that the opinions and actions of the Scout masters were reflected on their troops. Civic responsibility and duty, he added, were being successfully taught through the Scout Court which is conducted by the boys for correcting misdeeds. Mr. Somers, in recalling Mr. Hill's method of teaching morals by reflection of those in authority, stated that very few public school teachers of New York were qualified to do that. Dr. Gardner and Dean Hawkes said something must be done, and the solution was being earnestly sought for at Columbia and other universities, but no definite plans are under way.

Religious education is barred by State law, though in some instances the children are excused to attend various church lectures during the week. Most agreed that at least the ten commandments could be taught, that all religions would permit that, though an objection had always been found for everything so far.

A resolution was passed at the end of meeting which requested the Bishop to undertake such measures as he saw fit, to bring about a conference of the heads of all religious bodies, in regard to moral education in public schools. The ten commandments are to become a part or starting point of the moral instruction.

A Social Service Experiment Station.

Houston House is the name of the new Social Service centre on the lower East Side. For a year studies have been made of conditions. In these studies Bishop Lloyd has been active. The Church Club is assisting. A luncheon was given at the House, the Church Club assisting, and the Bishop and Secretary Gilbert, of the Diocesan Commission, explained some plans. The House is attached to St. Augustine's Chapel of Trinity Parish. It is a wonderfully complete plant, but population has changed and a congregation that once numbered 1,500 and a Sunday school of 1,200 have gone down to small proportions. Services are maintained, and will continue to be. The Social Service Commission is to employ it as an experiment station, and will use volunteers as far as possible.

Dr. Smith Explains the Modern Churchmen's Union.

The Rev. Dr. Roland Cotton Smith, president of the Modern Churchmen's Union, has written to the Tribune: "In view of the fact that misleading statements have been made by the New York press about the Modern Churchmen's Union, I wish to state that the organization has no control over the opinions of its individual members and that it has not taken and could not take any action concerning the controversy that is now going on between the Bishop of New York and Dr. Grant."

New Efforts Looking to Human Betterment.

Within the last few weeks a very great number of new efforts have been announced in New York, looking to human betterment. It is to be noticed that practically all of the leaders in them are Christian people, many of them Church people. The National Civic Federation announces a large committee, two Church laymen in the lead, to decrease the number of law suits, and

to settle differences of all kinds by arbitration. Revision of laws is involved to some extent, but that great task is also announced by another agency. The arbitration referred to relates to civil actions.

Another venture looks to the safety of operatives in mills. It is not a new venture, but a greatly reinforced one. Still another, heading up in offices of manufacturers, aims to protect persons who invent machines, to help them to protect their rights, to develop worthy ideas, and above all to encourage clever people to think things through, and so gain advantages for humanity.

The matter of public health is receiving great consideration, New York leading, and now experts are saying that medical schools of the present type are out of date, and that the sort of health schools that are needed today represent a vast advance over anything heretofore had. Traffic regulations, street control, and half a dozen other agencies have put forth plans this winter, all altruistic, all seeking to serve the public good.

C.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The Annual Convention: Banquet in Honor of Bishop Gailor's Anniversary.

A feature of the ninety-first annual Convention of the Diocese, which was held in St. Peter's Church, Columbia, Wednesday, January 17, was the banquet given Wednesday evening to Bishop Gailor in commemoration of the thirtieth anniversary of his consecration to the episcopate, and as a tribute to his loyal service "as a Churchman, a leader of the people, a citizen, a defender of the South and as one who has always stood for the highest ideals."

The principal speaker was the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky. Greetings from the parishes in the various sections of the state were extended to Bishop Gailor by Gen. L. D. Tyson, of Knoxville, Dr. W. D. Haggard of Nashville, W. L. Smith of Memphis and J. B. French of Chattanooga.

Others making addresses were the Rt. Rev. James M. Maxon, Bishop-Coadjutor of Tennessee, and Gen. Tyson, Dr. Haggard, Mr. French, Mr. Smith, Mr. Darrow, Dr. C. F. Blaisdell of Memphis, Albert S. Caldwell of Memphis, Charles S. Martin, H. A. Oliver and W. H. Lambuth.

Mr. Caldwell, who is one of the leaders in the campaign to complete the fund for the erection of the Gailor Memorial Cathedral in Memphis, explained the status of the work.

In spite of the fact that the attendance at the Convention was seriously affected by the sickness of many delegates, the sessions were most interesting, many inspiring meetings being held and helpful addresses made by visiting as well as diocesan speakers. Reports showed the diocese to be in better condition than ever before, every indication pointing to the meeting of all obligations, financial and otherwise.

The next Council will be held in Trinity Church, Clarksville, January 16, 1924.

The principal feature of the meetings of the various women's organizations of the diocese, held at the same time of the convention, was the address of Deaconess Bedell, who told of her

work in Alaska and emphasized the thought that the missionaries are always in need of the prayers of the people at home. Deaconess Bedell is the only woman missionary of the Church in Alaska, and is the only white woman in the village of several hundred Indians, where she labors.

The Rev. Willis Gaylord Clark, at a special meeting of the vestry, signified to Christ Church, Nashville, his desire to return to his former charge, Trinity Church, Asheville, N. C. He returned to Asheville February 1.

The call to return there had been presented by two members of that vestry and had been urged in every way possible. Mr. Clark felt that he should accept it because it was put upon the basis of his people's love for him and their belief that no one else could so successfully lead them to their highest service.

It was the feeling of the Christ Church officers that in view of all the circumstances and in all kindness to Mr. Clark they would have no right to stand in the way of his return to Asheville and his resignation was accepted with sincere regret.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Annual Meeting of the Convocation of Raleigh.

The annual meeting of the Convocation of Raleigh was, by invitation made a year before, held in Emmanuel Church, Warrenton, the Rev. J. H. Crosby rector, on January 23, 24 and 25, and was unusually well attended, twenty-three clergy and seven representatives of parishes attending. The Archdeacon's report, made in detail, showed all mission fields filled and work progressing; the report of the Executive Committee showed active oversight in supervising the work, and the treasurer's report showed all stipends paid and a small balance in the treasury.

Missionaries made reports of their work and showed faithful services rendered by all. The missionary work around Calvary Parish, Tarboro, was carried on by the clergy and twenty-five laymen and women, serving seven country churches and one suburban one. Calvary Parish had originated a novel work in getting the cooperation of the Superintendent of Public Schools and the other churches in having religious instruction given once a week in the several churches to the public school scholars, and the work was well received. Moving picture shows were utilized in the town once a week for evening services and on one week service, pictures of a religious nature were specially adapted to the children. Plans for new churches at several points were reported as arranged for and progressing. Young People's Societies and the Church School Service League were meeting with great success at Roanoke Rapids. A committee was appointed to arrange for a Church Boys' Camp during the summer, following addresses on the subject of the work among young people by the Rev. Milton A. Barber and the Rev. Henry G. Lane, of Raleigh. Report of the work among deaf mutes showed steady progress and a most interesting field.

Altogether it was a most interesting and well attended meeting, and Warrenton, noted for its hospitality, entertained the Convocation handsomely.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Self-Denial Offering.

A special service for the presentation of the self-denial fund of the Daughters of the King was held at St. Mark's Church on Friday, February 2, when an address was made by the Rev. Arthur Mason Sherman, head of the School of Divinity at Boone University, Wuchang, China. The self-denial offering from all the branches of the Daughters of the King throughout this country is given for the support of missionary work in China. The service at St. Mark's was in charge of the Rev. William H. Pettus, the rector.

The winter meeting of the local assembly of the Junior Brotherhood of St. Andrew was held at St. John's Church, Georgetown, on Tuesday evening, February 6, and all the boys of the Junior Brotherhood and other boys interested were invited to attend.

By a special arrangement with the Bishops of Virginia and West Virginia, chapters in Alexandria and other nearby Virginia towns and a chapter in Charles Town, W. Va., are affiliated with the Washington Assembly.

Commander T. C. Jewell, chairman of the Teacher Training Committee of the Commission on Religious Education of the Province of Washington, addressed the Assembly.

The noon-day Lenten services at Keith's Theatre, which have become so popular in the last two years, will be held again this Lent, according to plans formulated by the Laymen's Service Association and the Washington Federation of Churches. Dr. L. W. Glazebrook is chairman of the committee representing the Laymen's Service Association, and Mr. Andrew Wilson heads the committee from the Federation of Churches.

The monthly meeting of the Woman's Auxiliary of the Diocese was held on Tuesday afternoon, February 6, at All Souls' Church. The principal speaker was the Rev. John A. Staunton, of the Philippine Islands.

M. M. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Social Service Conference.

A Conference of the Social Service Departments of the Church in the State of Pennsylvania was held at the Penn-Harris Hotel, Harrisburg, on Thursday afternoon and evening, January 18. Each of the Social Service Departments of the five dioceses of the State was represented by one or more delegates. The Rev. Charles K. Gilbert, of New York, delivered an address telling of the program for social service in the State of New York. A discussion of proposed legislation pertaining to social service occupied a prominent place in the meeting. The Conference endorsed a proposal to consolidate in one bureau all State agencies dealing with the welfare of children under sixteen years of age. The condition of prisoners in county jails and State penal institutions was considered, and a resolution adopted approving a proposed bill sponsored by the Rev. B. Talbot Rogers, D. D., of the Harrisburg Diocesan Department of Social Service, for the carrying on of technical education therein. Such a plan is being success-

fully carried out by the Extension Department of State College in the Northumberland County Jail at Sunbury.

The work of the Central Committee of the five Departments was approved, and suggestions for increasing its efficiency adopted. The Hon. Clinton Rogers Woodruff, of Philadelphia, was chosen as advisor to pass upon the merits of proposed social service measures.

The Rev. Paul S. Atkins, of York, was reelected Chairman, and Mr. George H. Craze, of Camp Hill, chosen Secretary and Treasurer. Interesting reports were received from each Department, showing that the Church is alive to its opportunities and is furthering many movements throughout the State for the advancement of the social welfare of our people.

In response to a resolution offered by the Department of the Diocese of Pittsburgh, the Rev. F. Orr Johnson, and the Rev. Paul S. Atkins, waited on Governor Pinchot, a Churchman, on Friday morning, telling him of the interest awakened by his program, and asking him to call upon the Committees of the Social Service Departments, representing as it does the entire membership of the Episcopal Church throughout the State, to cooperate with him in strengthening and upholding his efforts for civic and social betterment. The Social Service Department of the Diocese of Harrisburg entertained the Conference at dinner at the Penn-Harris Hotel, when Bishop Darlington received the delegates.

The Laymen's Association of St. John's Parish, Lancaster, the Rev. Henry L. Drew, rector, attended service Sunday evening, January 7, in a body, about twenty-five members being present. An inspiring sermon was preached for the occasion by the Rev. Paul S. Atkins, rector of St. John's Parish, York, Pa. The Laymen's Association is composed of men who take keen interest in the work of the parish, and the Church in general.

The Men's Club of Trinity Parish, Williamsport, the Rev. Charles Everett McCoy, rector, has been reorganized. The mid-winter reunion was held on Tuesday evening, January 23. The affair was in the form of a smoker, with light refreshments.

The Athletic Association of St. Luke's Parish, Altoona, the Rev. George R. Bishop, rector, has been reorganized under the name of "The Men's Club." New officers have been elected, and plans for the winter have been adopted.

A. A. H.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Meeting of Annual Council.

The Forty-sixth Annual Council of the Diocese was held Wednesday, January 24 to Sunday, January 28, in Christ Church, Bluefield, the Rev. J. W. Hobson, rector. The opening service being held Wednesday morning. The Rev. John Gass, Trinity Church, Parkersburg, preached the Council sermon, after which Holy Communion was celebrated by the Rt. Rev. W. L. Gravatt, D. D., and the rector of the parish. After lunch the Council met for business.

In his annual address, the Bishop spoke of the struggle for existence, and later rapid growth of Christ

Church, Bluefield, and characterized its record as perfect. He also paid a high tribute to the late Rev. John Thomas Crowe, of Bramwell. The Bishop also commented on the pending election of a Bishop-Coadjutor, and warned the members of the Council that they should be very careful in their selection.

The Rev. Paca Kennedy, D. D., gave his report of the Theological Seminary in Virginia, which was most pleasing to the Council.

Thursday morning Council met and transacted much routine business.

Thursday afternoon, the Council having already recognized the fact that there was not present a sufficient number of representatives to carry out the proposed election of Coadjutor, Mr. G. W. Peterkin offered a resolution, requesting the Bishop "to call a special Council for the election of a Bishop-Coadjutor, and for such other business as may properly come before it for such convenient time and place in the month of April, May or June of this year, as he may determine upon."

The Committee on Credentials, to whom had been referred the question of membership in the Council, reported:—

That in their judgment, laymen engaged in the work of clergymen in the Diocese, are not entitled to seats in the Council, unless they have been chosen by some proper authority to represent a parish or mission; and recommended that the names of such laymen be omitted from the list of members of the Council, and that the courtesies of the floor, with the right to debate, but not to vote be granted to any such laymen present.

The Treasurer of the Diocese, Mr. S. G. Cargill, presented his report. Mr. Cargill was unanimously elected Executive Secretary and Treasurer of the Diocese for the year 1924.

The following were elected members of the Standing Committee: The Rev. Messrs. Dudley Boogher, A. B. Mitchell, and C. H. Goodwin; Judge Frank Beckwith, and Messrs. James Grantham and C. A. Miller.

The following were elected delegates to the Provincial Synod: The Rev. Messrs. J. W. Hobson; William Meade, Dudley Boogher and C. H. Goodwin; Messrs. W. E. Thoenen, Tom B. Foulk, D. B. Gwynn, and Dr. Bitner. Alternates: The Rev. Messrs. O. C. Fox, Emory Towson, A. B. Mitchell and John Gass; Messrs. Blackmore, John L. Fish, James F. Gardner and James Ransome.

Mr. Bias, of Williamson, offered a resolution which was adopted, authorizing the President of the Council to appoint a legislative committee of seven, consisting of two clergymen and five laymen, to procure the carrying out of an enabling act pending in the legislature, authorizing and empowering the State to acquire by purchase the real estate of the Sheltering Arms Hospital, that the Church may thereby procure funds with which to erect the new building for Sheltering Arms at Charleston.

The Rev. R. E. L. Strider, representing the Committee on the State of the Church, read the report, and offered among others, a resolution pledging to the Bishop the whole-hearted support of the Diocese in the prosecution of the Church's program, General and Diocesan, for the next three years.

A resolution was offered recommending the rearrangements after the year 1923, of the West Virginia Priorities as published in the General Church Program, so that not only the two now included, but at least three additional

(Continued on page 25.)

Family Department

FEBRUARY.

1. Thursday.
2. Friday. Purification B. V. M.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
24. Saturday. S. Matthias.
25. Second Sunday in Lent.
28. Wednesday.

Collect for Quinquagesima Sunday.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Collect for Ash-Wednesday.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

The Call.

Up, and away!

Thy Saviour's gone before,

Why dost thou stay,

Dull soul? Behold, the door

Is open, and His precepts bid thee rise,
Whose power has vanquished all thine enemies.

In vain thou say'st

Thou art buried with thy Saviour,

If thou delay'st

To show by thy behavior,

That thou art risen with Him. Till thou shine

Like Him, how canst thou say His light is there?

Open thine eyes,

Sin-seized soul, and see

What cobweb ties

There are that trammel thee;

Not profit, pleasure, honors, as thou thinkest,

But loss, pain, shame, at which thou vainly winkest.

All that is good

Thy Saviour dearly bought

With His heart's blood,

And it must then be sought,

Where He keeps residence, who rose this day;

Linger no longer, then; up and away!

—George Herbert.

Lent.

One day when Jesus was teaching on the shore of the Lake of Galilee and the people were thronging and pressing about Him, He stepped into a little boat and said to the owner: "Thrust out a little from the land." The need that Jesus felt that day is the need every follower of Jesus feels very often. We are crowded with the things of our busy life; they seem to press so closely around us, all the daily round of work and all the little cares and troubles. They press upon us so

that after a while they get on our nerves and seem to overwhelm us.

And then Lent comes and says just what Jesus said to Simon: "Thrust out a little from the land. Make some break with the busy crowd upon the shore." If men and women are going to develop any interior life of the soul, if they are going to do any real thinking and praying about the things of God, it is necessary to thrust out a little from the land of our ordinary occupations so that we can be alone with our real selves, so that we can see our lives as they are in the sight of God, so that we can "take stock" of our spiritual possessions. "The world is too much with us." There is a growing danger that society will be swept away in a flood of materialism and self-indulgence. Where are the great expectations we had a year ago that peace was going to bring with it a reign of high ideals, of soberer life, of purer morality?

Instead of that it has brought a reckless extravagance of spending and living, a rush for the absorbing distractions of profit and pleasure. And so men's moral values are disturbed, they lose the keen sense of the difference between right and wrong.

Just as a ship's compass needs to be adjusted and corrected, so does a human conscience need to be corrected from disturbing and misleading influences, and pointed once more to the poles of truth. The life which would keep well adjusted, keep its thoughts straight, keep its conscience clear, be keenly aware always of the dividing line between right and wrong, must have a time when it examines itself, a secret place where it can find strength and guidance.

The one who has kept for himself amid the hustle and hurry of things no time when he can retire into the secret sanctuary of his soul will be absorbed not only in business and worry, but in self-indulgence and wrong. Some one has said that "overstrain is almost as fruitful a cause of moral ruin as alcohol."

The intoxication of high pressure is bad not only for the body, but for the soul. And so Lent comes to give who will use it a secret time and sanctuary. Its rules are—self-knowledge, self-discipline, self-denial. Its privileges are worship and prayer. Its rewards are mastery over self and service to Him, Whose service is perfect freedom.—Bishop Mikkell, in Diocesan Record.

For the Southern Churchman.

SUNDAY MEDITATIONS.

The Rev. Thos. F. Opie.

Rationalism and Christianity.

In late years there has been much discourse, written and spoken, on the subject of Rationalism, a materialistic philosophy based on Reason, as opposed to Faith. The rationalist is one who dotes on "reason," but practices "un-reason!" That is to say, he is inconsistent and irrational! He starts out with the avowed intention of giving credence to nothing in the cosmic and philosophical worlds that is beyond "intellectual" solution or "mental" apprehension. At least this is the broad view that one on the outside looking in gets of this particular brand of mental furniture in the intellectual household

of the highbrow.

Rationalism denies spirit, denies miracles, denies inspiration, denies the findings of theology and theism and faith. Why? Because it cannot "reason" these out to a conclusion satisfactory to intellectual egotism. To be consistent, that is to carry his one-sided philosophy to its logical conclusion, the rationalist should also deny electricity, gravitation, and indeed mind and even life, itself. For each of these defies "reason!" Ask the biologist what is "life"?—the psychologist, what is "mind" or "spirit" or the "ego"?—the chemist, what is "chemical affinity"?—the physicist, what is "matter"?—the botanist, what is a "plant"? Ask the scientist to explain electro-magnetic force and electrical "essence," the radiograph, etc., etc., and he begins to be, shall we say, "irrational"?—"non-rational"?—or just "unreasonable"?

So-called "pure reason" is "impure" reason—inadequate reason "efficient," it may be, but "insufficient"! France tried it and almost lost her soul a century or so ago—then Germany tried it and lost her honor. She would have lost her soul if she had had a national soul to lose.

Now the "heart" has reasons which the "reason" may not know, as a great philosopher has said. Thus with Christianity. Christianity is the most complete, the most reasonable, the most satisfying philosophy of all ages up to now. A philosophy which leaves out the emotions, the affections, the "illative sense," aspiration and inspiration, is inadequate and unreasonable. A man's "mind" is only a part of his personality—a mere portion of the faculties by whose process he philosophizes and concludes and apprehends. Leaving out the "mystical," the "aspiring spirit," the "divine similitude" in man, is like building a universe out of force and matter, and leaving out love and justice, mercy and tenderness, divinity, infinity—God! It is like ruling out the greater that the lesser may remain!

"Faith" is the soul's "right hand"; "reason" her "left," as Donne expresses it. Christianity no more eliminates "reason" than chemistry eliminates "solids." Reason and Faith are the pillars of the temple of Christ. We rest secure and peaceful in this temple.

For the Southern Churchman.

God's Way.

Rev. E. H. J. Andrews.

"God moves in a mysterious way"

His mercies to perform;

The word He speaks we would not say:

We would not send the storm,

Nor pain, nor grief, to those we love,

Nor trouble, toil, nor woe;

We would mete out from heaven above

Only the joys we know.

Such fools are we! for He is God,

We but His creatures, blind,

And what we think a wrathful rod

Is raised to bless, we find.

Fools we, to question, doubt, rebel,

For God is King, and all is well.

What Is Failure?

"Mother," said Hester Fulton, "I have about decided that I'm a failure as far as trying to be a Christian is concerned. I try and try, but I don't seem to come anywhere near my ideals. I feel like giving the whole thing up."

"The danger with young people," Hester, said her mother, "is to set up absolute standards for themselves, and to call anything less failure. As you grow older you'll learn that failure is a relative thing. You young folks talk

in superlatives most of the time. But life will weather down these jagged cliffs of judgment."

"But haven't I failed if I haven't reached my ideals?" Hester asked.

"Every one who has ideals fails in that sense of the word," replied her mother. "But which is better, to set your ideals so low that you can easily reach them, or so high that, although you far outreach a low ideal, you do not attain the higher? You know the old saying, 'Not failure, but low aim, is crime.' It is always a sorrowful thing to see a person whose fortune is as big as his heart and whose dreams are always within reach of fulfillment. When a person has ideals that are never satisfied, he is facing an inevitable failure that really means success."

"Yes, but I don't get done what I want to do," replied Hester, "and surely that is failure."

"There again you are mistaken, dear. There is no failure when you are doing your best. You may not be producing the result that you expected. But your effort is producing a result of its own, which, in the providence of God, may be better than the one you intend. Don't you remember how Browning put it?"

"Not on the vulgar mass
Called work must sentence pass,
Things done that took the eye and had
the price;

But all the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account:

All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled
the man's amount:

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language
and escaped:

All I could never be,
All men ignored in me,
This I was worth to God, whose wheel
the pitcher shaped.

"To God, my dear, the idea is the real, the intentional is the actual. Thoughts must be things to Him, and purposes nobly striven for credited for deeds done, or else men are being mocked who dream in marble but must build in mud, think in gold but must give in brass, feel in scarlet but must act in fustian. But I like to think that it is with us as with David, when he was disappointed in building the temple and God comforted him by telling him, 'Thou didst well that it was in thine heart.' Don't get to thinking in ultimate terms too quickly about life, my dear. There are not so many finalities in life as you young folks think. Remember the old saying, 'Man's periods are God's commas.'"—Youth's Companion.

For the Southern Churchman.

The Origin of Valentine's Day.

Eugenie du Maurier.

St. Valentine was a priest of Rome, who met with a cruel death in the third century. It seems to be a curious vagary that his feast was chosen for the sending of love missives, save for the fact that red figures largely in the decoration for the day, and red signifies the blood of martyrdom. Pagan customs during the month of February decreed that names of young women were put into a box and drawn out by chance by men. The pastors of the early Christian Church gradual-

ly abolished lottery by substituting names of particular saints instead of those of women, and chose St. Valentine's Day as it occurred nearly at the same time as the pagan festival of Lupercalia, as the lottery was called.

Gradually sentimental verses and customs crept in and have taken from the feast much of its spiritual significance. Hearts pierced with arrows, signifying lovelorn admirers, verses conveying various degrees of affection and more substantial remembrances, have been the means of expressing tender sentiments.

For the Southern Churchman.

"Nevertheless, Though I Am Sometimes Afraid."

Ps. 56-3.

Annie W. Fox.

O heart of mine!
Be still, and know
God hears thee:
What prayers are thine
Though time pass slow,
He'll grant thee,
If faith thou hast
To ask, and trust Him.
'Tis He who hears
And holds thee fast,
Tho' shadows dim
Thy passing years.

Be still and know,
O tired heart!
God loves thee.
Of burdens great
Go bear the part
He sends thee.
Thy rest will come,
O sin-tossed heart!
In His good time
He'll take thee home—
His child thou art,
And He, thy Lord divine.

For the Southern Churchman.

In the Master's Service.

L. C. Cummings.

To be in the Master's Service brings a great responsibility and opportunity. In this service it is only by doing our duty, that we learn how to do it.

"On our way rejoicing!" Yes, and why not always smiling? A glorious service—the Master's service—which we can perform in the lowliest walk or life or in the larger spheres. The important thing is not whether it is large or small, but whether we shall be found faithful, whatever our situation, and thus be enabled to go rejoicing on the way.

"Walking as one to pleasant service led;
Doing God's will, as if it were my own,
Yet trusting not in mine, but in His strength alone."

Savage Arguments.

Do you know the real difference between a savage's mind and an educated one? I mean a really educated one, not one made up of merely an accumulation of fact and opinion.

The savage thinks that if a medicine-man rattles snake skins over a sick man and the man gets well thereafter that the snake skins did it. This is the way superstitions arise. "Perfectly unrelated facts are put together by wondering minds and labeled 'Cause' and 'Effect.'" It is the most natural and human thing in the world to jump at a conclusion this way, but it shows an untrained brain.

Scientists have a solemn name for it. They say "Post hoc is not necessarily 'propter hoc,' meaning, in the

Latin, "After this is not necessarily because of this." It is only when a chemist or a physiologist or a doctor has investigated all the conditions of an experiment or an illness and ruled out everything that he knows of that could have affected the results or the symptoms that he will say, "This caused That."

I regret to say that women, in my experience, are more prone to argue like the savage than men are. I suppose it is because most of them have less experience. And this savage fallacy is largely the reason why men think women can not reason.

Try for a week to think out your real reasons for the conclusions you come to. It will surprise you to find how much more respect your opinions will arouse if you have real facts to go on. Don't let them think you argue like a savage!—Eliz. P. Wyckoff, in the February Designer.

Wonders of Bird Migration.

A great deal of information about birds has been gathered by the Biological Survey of the U. S. Department of Agriculture in the past quarter of a century. Some highly interesting data have been gleaned in relation to the migrations of birds, the routes traversed, the times and speeds of their journeys, and published in some of the many bulletins.

A few birds, notably the grouse, the quail, the cardinal, and the Carolina wren are non-migratory, while the arctic tern, which nests in the frigid regions only a few degrees from the North Pole and migrates to the borders of the antarctic continent, is a wonderful traveler. The 22,000-mile journey from one place to the other requires barely twenty weeks. This means that the bird must cover one hundred and fifty miles a day. Undoubtedly it averages considerably more than this, for its side flights in quest of food must be taken into consideration.

It would seem that the arctic tern is a lover of the light. At any rate it manages to secure more hours of daylight and sunlight every year than any other living creature, for during at least eight months of the year it lives in a region of perpetual daylight and during the other four months it lives where the daylight period is much longer than the period of darkness.

The average weather, rather than the weather which appears to prevail in a migration period of any particular year, determines the dates of migratory movements. That is to say, migration is more a question of climate than of weather. When the travels once begin, however, the weather encountered has some effect in retarding or accelerating the advance more or less. The time of flight appears to be little affected by winds.

The different species do not follow the same route in migrating. The favorite course extends directly across the Gulf of Mexico.

The question of how migrating birds find their way has always been a puzzling one. Birds are known to return unerringly year after year to old nesting places after spending the winter thousands of miles away, flying a large part of the distance by night and crossing large bodies of water which are devoid of guiding marks. Various theories have been advanced to account for this wonderful faculty. One of the latest is that the birds are a sort of natural compass and are peculiarly susceptible to the earth's magnetic lines of force. It is suggested in the Department of Agriculture bulletin that they find their way by means of a peculiar sense, a sense of direction, which is more or less noticeable in human beings.—Exchange.

For the Young Folks

God's Work.

The Wintry blasts have robbed the tree
Of all its precious leaves,
And only its gaunt frame is left—
Lonely, like one who grieves.

But think not it lives without hope,
Ah no! Within its heart,
Is that God given wondrous thing,
That later on will start—

And in the Spring a miracle
Will seem to have been done,
But you know well, and so do I,
It's God's work just begun.

—Eugenia B. Smith.

The Winning Valentine.

Miss Strong was a fine Sunday-school teacher, at least all her pupils thought so. They were always eager for Sunday to come, for she generally had something new for them to do.

Sometimes she asked them to draw pictures, or to cut out of paper something that illustrated the lesson. One of the latest things was a box of sand, and the pupils made mountains and valleys about which they learned in the lesson.

One Sunday they were especially happy, for at the close of the lesson, Miss Strong invited all her boys and girls to a Valentine party at her home.

When the day came, all the children were surprised and delighted to find the ground covered with snow, and they wondered what kind of a party Miss Strong would have. That morning word was sent to every home that they should bring their sleds.

When they reached Miss Strong's house that afternoon, they saw that she had a sled, too, but hers had a box tied on it. The box was covered, and no amount of peeping enabled any one to see what was inside.

Miss Strong led the way, and the others followed as if playing follow the leader. She led them to an old brick yard, where there was a little pond of water frozen over. She tried the ice and found it safe.

The children were delighted with the place and at once began romping in the snow and on the ice. The sun was shining enough so that the air was not too cold, and the snow was soft and moist.

Presently Miss Strong called the children together and said:

"Last week we made a mountain and a valley in the sand. Today I want you to make a Valentine in the snow. I will give you fifteen minutes, and whoever shows the best heart will get a Valentine."

These words were greeted with shouts, and the children set out to make Valentines. They were busy people until Miss Strong called out:

"Your time is up. Now, all come this way, and together we will look at all the hearts."

The first they came to was Harry Wilson's. He had found a smooth patch of snow, and on this he had drawn a heart. In the middle of it was printed, "Our Valentine Party."

"Oh, that is fine!" exclaimed one of the girls.

Then they came to Margaret Stone's. She had drawn a heart on the snow, and had then taken little broken pieces of tree branches and set them on end in the snow, thus outlining the heart. Inside she printed, "To Miss Strong."

The third heart was Billy Bond's.

He, too, had outlined a heart, but he had gone to a pile of brickbats thrown away by the owners of the brick yard, and he had carried enough pieces of bricks to put a border around his drawing. The red bricks lying on the white snow made a very pretty heart.

The fourth was Helen Holt's. She had made a big snowball, and out of it she had carved a heart. She had worked hard, and the result was good.

The fifth was Henry Steel's. With his pocket knife he had carved a heart on a piece of board. He held it up proudly.

So now they had seen five hearts, but there were six children! Why! they had not seen Dorothy's!

"Where is your heart, Dorothy?" asked Miss Strong.

"I was just going to begin mine when you said time was up," replied the little girl.

"Well, I'm sorry you did not get yours finished," answered Miss Strong, "but I guess I shall have to give the prize anyway."

This caused disappointment among the class members, for they all loved Dorothy.

"I'm sorry I let you help me," spoke up Billy, "for if you had not helped me carry bricks you might have won the prize."

"So she helped you, Billy?" asked Miss Strong.

"Yes," answered Margaret Stone, before Billy could speak, "and she helped me to break up my tree branches."

"And she helped me in carving my snowball," asserted Helen Holt.

"Yes," she helped me with my printing," chimed in Harry Wilson.

Miss Strong seemed pleased with the way things were going, and suddenly she said: "I am going to let you tell me who wins the prize."

"Then it's Dorothy's," burst out Helen Holt, "for she has shown the best heart of all, not one of sticks and stones, but her own heart."

"Sure enough," said Billy. "That kind of a heart beats mine."

"Shall we give Dorothy the prize?" asked Miss Strong.

There was a shout of approval, and Miss Strong took out of the big box on her sled a little box and handed it to Dorothy. The little girl opened it and found it full of candy hearts. Then she showed more about her own heart by sharing her candy with all the class.

—The Presbyterian.

The Boys and Frisky.

One bright, frosty morning in November young Mr. Frisky poked his head out of the door of his dwelling high up in a tall hickory-nut tree and peered eagerly around. He looked so cunning and pretty that you could not have helped admiring him had you seen him.

Things must have been quite to his liking, for his little black eyes snapped with delight as he watched nut after nut drop from the branches and fall into the rustling leaves below.

"Just the kind of a day to fill up my larder!" he cried with an approving frown of his tail.

And, being an active young fellow, he straightway hopped out of his cozy nest, curled his bushy tail over his back, and sat down for a minute to reconnoiter. Assured that the coast was clear, he scampered gayly down the tree, his little squirrel heart leaping with delight when he saw hundreds

of beautiful shellbarks scattered over the frosty floor of the forest.

No need for him to worry. Here were nuts a-plenty, and more, to keep his sharp white teeth busy all winter long what time he was not soundly sleeping curled up in a warm, furry ball.

So he sat briskly to work and ran hither and thither all day long, carrying three nuts at a time—one in his mouth and one tucked away in each cheek—to the foot of his home tree. By the time it had grown too dark to see he had gathered a pile of nuts any squirrel might be proud of. Then he drew the leaves over them and climbed up to his den, a tired but very happy squirrel.

The next morning was clear and crisp, and Mr. Frisky whisked out early and was soon busy adding to yesterday's store. He was so gay and lively about his work that old Mr. Frisky, who must have been at least five years old and who lived in the next-door tree, came over and watched him with a wise look on his face.

"Why don't you carry up the nuts you gathered yesterday?" he asked the young fellow. "The first thing you know some of these creatures with only two legs will come along and carry them off as they did mine two of three years ago. I tell you I've kept a pretty sharp lookout on my food supply ever since, for I nearly starved to death that winter. This is what I am doing," and he juggled two nuts into his mouth, scampered up his own tree, and stored them in his den.

Old Mr. Frisky soberly kept up his way of doing business all day long; but young Mr. Frisky, who didn't want any second-hand experience, kept adding merrily to the pile under the tree. He had enough to keep him busy storing them away for two or three days, and he would begin the task next morning, he said.

So once more he was up bright and early, whisking up and down the tree, and the business of putting away his stores was progressing finely when the quiet of the forest was broken by the shouts and laughter of a crowd of merry boys out nutting.

Frisky poked up his ears to listen, with his poor little heart fluttering in his mouth. Nearer and nearer they came, running here and there, and picking up the nuts and shouting every time a handful rattled into their tin pails.

And here they all came, bearing right down upon his tree and his nuts. They were almost upon him before he darted up the tree, quaking with fear. When he was safely up, he peered cautiously down to see what was going to happen. He didn't have to wait long, for the shout that went up as those boys fell upon his hard-earned pile of nuts told poor Frisky too plainly they had found them.

"My, whata find," cried one of the boys. "What's the use of hunting for nuts when you can get squirrels to do it for you?"

"That's so," laughed another as he tossed a double handful into his pail.

Poor Frisky was frantic. He ran out on the lowest branch and, holding one paw over his aching heart, sat there and scolded away at the intruders. He made such a fuss that they heard him and looked up and laughed at his antics.

"Keep still, old fellow," one of them cried. "There's plenty more nuts if you want them. Anyway, we are much obliged to you for these," and kept right on putting Frisky's nuts into his pail.

But one of the boys did not touch the squirrel's nuts. He loved his little four-footed friends and believed that they had rights as well as people.

"Say, boys," he interrupted as he saw Frisky's pile disappear, "don't you think it is pretty shabby to take a poor

little squirrel's winter store of food? He worked hard to gather those nuts, and they belong to him. Come off, boys; it looks too much like burglary. And half the fun's in finding your own nuts, anyway."

"That's pretty strong, Ned," added one; and "Whoever thought of a squirrel having any rights?" laughed another.

"Justas good a right to his own bread and butter when he works for it as we have to ours," earnestly responded the boy who liked animals. "He's scolding us good and proper for our meanness, poor little chap," he added.

This was a new point of view to the other boys. They had never looked at things in that light before; but now that the boy who liked animals and sympathized with them presented the squirrel's side of the case, they one and all took the nuts out of their pails, and put them back in a neat pile for Mr. Frisky just where they found them and added a few more for good measure.

"Come down and get your old nuts!" they cried as they started away, shying a few at poor Frisky, who was still scolding and jumping frantically around.

"It's all right, Frisky," called the boy who was the friend of fur and feathers. "Come down."

Then they all went off laughing, to hunt their own nuts and enjoy rambling through the woods in the crisp glory of the autumn day.

In a little while Frisky crept cautiously down the tree and wondered how it ever happened that those strange creatures had left his nuts. But he, too had learned a lesson.—Exchange.

How February Lost a Day.

Far away lived Father Time in the Castle of the Years with his sons and daughters. There were twelve children in the family: January, the oldest, who generally dressed in white; little dark-skinned February; harum-scarum March; April, full of moods; sweet-tempered May and June; July, a noisy, frolicsome boy; generous August; September, a busy little book-worm; mischievous, rosy-cheeked October; polite November, who never forget his "Thank you"; and, last of all, happy December, very generous and very good.

There was always plenty of room in the huge castle for all the children; nevertheless, Father Time thought it best to send each of them once a year to play and work on the earth.

They were glad when their turn came to visit the earth. But February had such a gloomy disposition and was so moody that after a while Father Time cut down his visit a little. February should stay only twenty-nine days, he said, instead of thirty or thirty-one. But he tried to make up the loss in other ways.

"February," he said, "the fourteenth day of your stay on earth each year shall be a happy day for birds and children. And I am giving you, too, the birthdays of several great men."

But February sulked and would not even say "Thank you."

And then, after all the children had been told how long they might stay on earth, Father Time found that in three years out of every four the year would have to be one day shorter. He was very unwilling to shorten any child's visit, but he knew that one of them would have to give up a day. He decided to watch for one year and see how well each child used his weeks on earth.

Just as April's month was up, that year, Father Time was called away.

"I'm sorry that I have to be absent, children," he said. "But I know I can trust May to get down to earth and go

on with the work of getting ready for summer."

He was scarcely out of sight before February ran to May and said, "My time on the earth is always too short, and so I am going back for another day. You have thirty-one days; you can easily spare me one."

"Oh, please don't go now!" May begged. "All the children are looking for me to come and bring May Day."

"I will go now!" said February crossly. And off he went an hour ahead of May.

April was just about to leave the earth when February came hurrying down.

"O February, do go home!" April cried. "I have worked so hard to get the ground soft for planting, and I have called out many of the flowers for May. Don't freeze the poor things and disappoint all the children."

"I'm going to stay one day while I can," February answered obstinately. "I can't help it if North Wind and Jack Frost choose to follow me wherever I go."

"O dear!" sighed April. "My time is up, and I can't stay another minute! I feel like crying!" And she went away almost in tears.

Just then May reached the earth, running lightly, with warm South Wind beside her.

As soon as South Wind saw February he puffed out his cheeks and blew a hot breath at him. "Go straight back to the castle!" he said. "Father Time has come home and is angry because you went to earth. Be off with you!"

February knew South Wind would punish him severely if he stayed longer. He went hurrying back to the Castle of the Years.

Father Time was waiting at the door. "February," he said sternly, "from this time forward your visit to earth shall be cut down by one day."

However, he relented later on, and said that once in a while the time might be lengthened.

So three years out of every four February stays with us only twenty-eight days, but the fourth year he stays one day longer.

Now and then, while he is here, he loses his temper or sulks; but on the whole he tries hard to be pleasant, and often he succeeds.—Selected.

Little February.

Little February, shaking snowflakes from her curls,

Is the very smallest of a dozen happy girls.

By being blithe and gay and nice
She melted winter's heart of ice.
He bought of spring a crocus fine,
And sent it for her Valentine.

—Selected.

Why A Swan Never Gets Wet.

It was a bright, sunny afternoon and Elizabeth and Aunt Edith were enjoying a walk through the park. When they came to the large central lake, they stopped to watch the beautiful swans that were diving and playing about in the water.

Elizabeth noticed that no matter how the swans ducked their graceful bodies under the water, their feathers never seemed to get wet.

"Aunt Edith, why is it that the swans never seem to get their feathers wet?" asked Elizabeth.

"Well, dear," answered Aunt Edith, "the feathers which cover the body of the swan are very thick and very smooth. Near the swan's tail there is a gland the business of which is to make oil or grease. The swan by means of its bill takes this oil and smears it over its feathers, making them smooth and slippery. Oil and water

will not mix; so the swan, having its feathers and body covered with a thin layer of oil, can swim and dive in the water without any fear of wetting its feathers or body."—Christian Observer.

Busy little snowflakes,

Now your work I've found,
Weaving a soft white carpet,
For the cold, cold ground.
Folding all the wheat fields,
In your blankets deep,
Keeping them safe and warm
For their winter sleep.

—Selected.

Good Sense.

Among some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted, if not wise, spectator.

"Why, sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so. I'd just come off and watch the others."

The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet and answered:

"I didn't get some new skates to give up with; I got 'em to learn how with."—Selected.

A minister was recently requested to recommend to a certain church a preacher who would draw, and he replied: "What you want is a church that will hold. Success depends not half so much upon the minister as upon you, the Church."

There is more than a little truth in the reply, as it has a general application. The preacher's function is not that of drawing or that of holding; it is that of preaching, and that primarily alone. His mind is not to be taken up with distracting anxiety as to how to get men to come to him. His absorbing thought should be to present the truth so as to get men to come to Christ. The preacher who is an adept at "drawing" congregations is, in ninety-nine cases out of every one hundred, a failure at winning souls. Unconsciously it may be, yet too surely, he yields to the temptation of tickling ears rather than fulfilling his obligation of touching and reaching hearts. This, we say, is almost invariably true of one who thinks much about "drawing." But it is equally true that he who, possessing average ability and making a consecrated use of it in the study of the Word, of nature, of providence, and of man, gives himself to the work of winning souls, will be a drawing preacher.

At the same time, it is in the power of a church to do either of two things with those who are drawn to it: to thaw them in or to freeze them out. We say "thaw them in," that is, by manifestation of a truly Christian love, move them to a more and more complete identification of themselves with the Church in its various expressions of life and activity. Love on the part of the people more than the eloquence of the pastor will hold a congregation together, while on the contrary, indifference and coldness and clique spirit on the part of the people, despite all the ability shown in the pulpit and by the pastor, will serve to dissipate any congregation.—Canadian Lutheran.

We understand why the vine is pruned, but how we are perplexed when we are being pruned.—Ex.

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WEST VIRGINIA.

(Continued from Page 20.)

projects may be provided for; namely: The work at the University, Morgantown; the purchase by the Diocese of St. Hilda's Hall, at Charles Town, and, if possible, the establishment of a school for boys in some region of the State west of the Alleghanies.

The thanks of the members of the Council were given to the ladies and vestry of the Church for the splendid entertainment of the representatives.

The Bishop announced that the forty-ninth Council of the Diocese would meet in Christ Church, Fairmont, the third Wednesday in May, 1924.

J. L. F.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop
Rt. Rev. C. S. Quin, D. D., Coadjutor.

The Seventy-fourth Annual Council of the Diocese of Texas was held in Austin. In connection with this, there was held the third annual Council of the Young People's Service League, and the annual gatherings of other organizations in the diocese. These occupied the time from January 12 to 16.

For the Young People a banquet was held Friday evening, with an opening service at All Saints' Church.

The business sessions were in charge of the Rev. Howard Masterson. There was an address on Saturday by the Rev. J. Howard Melish, of Brooklyn, N. Y. One hundred and twenty young people were in attendance, sixty-five of whom had come as delegates from other towns. The Student Corporate Communion was held at All Saints' Chapel, with Bishop Quin as celebrant.

The sessions of the Diocesan Council were held in St. David's Church. After an early celebration of the Holy Communion, the principal service of the day, with the clergy of the diocese in attendance, was at eleven A. M., the Rev. Howard Melish, of Holy Trinity Church, Brooklyn, being the preacher. There was also on Sunday night an address of special interest to students by the same speaker.

At the organization of the Council in the afternoon, there were heard the annual addresses of both Bishop Kin-

solving and Bishop Quinn.

Business sessions of the Council were held on Monday and Tuesday. The annual meeting of the Woman's Auxiliary was on Monday at All Saints' Chapel.

Attendance at these gatherings was good, nearly all the clergy of the diocese being present.

Under the direction of the Church Service League, an opportunity was given to have many problems presented and discussed. It was an opportunity to hear from the men and women who are doing the work.

The election of officers for the year resulted as follows: The Rev. F. J. Bate, Austin, secretary; the Rev. H. M. Kellam, Galveston, registrar; W. S. Farish, Houston, treasurer; H. W. Franklin, Houston, chancellor.

Standing Committee: The Rev. Peter Gray Sears, Houston, chairman; the Rev. Charles Clingman, Houston; G. A. Taft, Houston; the Rev. S. Moylan Bird, Bryan, and Andrew Dow, Houston.

Delegates to the Provincial Synod: Rev. W. P. Witsell, Waco; the Rev. W. N. Claybrook, Tyler; the Rev. L. C. Harrison, Austin; the Rev. L. V. Lee, Houston; E. H. Blount, Nacogdoches; J. Cooke Wilson, Beaumont; W. G. Franklin, Austin, and J. E. Hero, Houston.

Alternates: The Rev. Harris Master-son, Houston; the Rev. George Ossman, Houston; the Rev. W. W. Daup, Marlin; and F. A. Rhea, Gulf; A. L. Perkins, Galveston; Judge F. D. Minor, Beaumont; C. L. Johnson, Waco, and A. R. Howard, Palestine.

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

St. James' and St. Peter's Churches, Spokane, have gone over the top in the recent Nation-Wide Campaign and much credit is due to their respective clergy, the Rev. Messrs. Leonard K. Smith and Lindley H. Miller. The Churches of the District are becoming more and more awakened to the consciousness of the purposes of the Nation-Wide Campaign and the work is growing slowly, but surely, owing to the faithful efforts of a devoted band of clergy and laity.

The Rev. Luther A. Cook, formerly of the Methodist Episcopal Church, is making his headquarters at Yakima, and is preparing for Ordination under the direction of the Rev. Floyd J. My-nard, of St. Michael's.

Archdeacon Severance is still pushing work along in various towns and villages in some cases building up the Church and in other cases building Community Churches.

The Rev. W. A. Archibald Shipway, Vicar for over nine years, of St. Matthew's Church, has accepted a unanimous call to the Church of the Holy Trinity, Covina, California, and entered upon his work Sunday, February 4. His mail address will be Covina, California. His family will remain in Spokane until school is out. St. Matthew's Church has been steadily progressing and will before very long, if all goes well, become a parish, which will then make the sixth parish in this missionary district.

The Rev. M. J. Stevens reports growth at St. John's, Spokane, at which place he holds morning service only,

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

SPECIAL NOTICE.

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WANTED—A LADY DESIRING GOOD home, willing to assist with housework for family of two. Small salary. Address "Miss T.," care of Southern Churchman.

WANTED—A PLEASANT, CHEERFUL, practical nurse for an elderly lady. Answer at once, stating terms and giving references. Address Mrs. Susie Harrison Murray, care of Fenton Noland, Beaver Dam, Hanover Co., Va., R. F. D.

BIRTHS.

Born to Mr. and Mrs. C. D. S. Clarkson, of Haymarket, Va., and Pensacola, Fla., a daughter, ELIZABETH JOLIFFE, on January 16, 1923.

Obituaries

Latham: Entered into life eternal, January 23, 1923, at her home, "Waterloo Farm," Haymarket, Va., EDITH LATIMER, beloved wife of William C. Latham. "Blessed are the pure in heart, for they shall see God."

Chichester: GEORGE MASON CHICHESTER died January 28, 1923, at his home, 820 Pine Street, Philadelphia, from pneumonia. Born at Ivon, Loudoun County, Va., November, 1863; he married Sarah Edith Wister, who survives him. Buried at Leesburg, Va.
A very noble, Christian gentleman.

McIlhany: Entered into life eternal, on January 22, 1923, at the University of Virginia, MARY ATKINSON MCILHANY, in the twenty-second year of her age. Of her it can be truly said: "I thank my God upon every remembrance of you."

Foster: Entered into life eternal, December 22, 1922, HENRIETTA C. FOSTER, daughter of Richard T. and Fannie C. Foster, of Staunton, Va.

"Now the laborer's task is o'er;
Father in Thy glorious keeping,
Leave we now Thy servant sleeping."

Feld: Entered into life eternal, at her home, "Orion," Va., January 29, 1923, ANN WYATT FELD, in the seventy-third year of her age. Services and interment at Grace Church, Greensville County, Va.
"They that be wise shall shine as the brightness of the firmament."

Grohe: Entered into rest, December 23, 1922, ANN ELIZA GROHE, wife of John S. Grohe and daughter of the late James L. and Lydia M. Carpenter, after a painful and lingering illness, at her residence, 913 West Eighth Street, Wilmington, Del. Over forty years a member of Trinity Parish. Interment Old Swedes Church Cemetery.

Stockett: February 1, 1923, at the residence of her son-in-law, Rev. Benjamin F. Thompson, rector of Christ Church, Dover, Del., MRS. MARY SOPHIA STOCKETT, aged ninety-one years, widow of John T. Stockett, of Mauch Chunk, Pa., and mother of Mrs. Benjamin Fish Thompson, of Dover, Del.; George Lee Stockett, of Jersey City, N. J., and Alfred Walton Stockett, of Bee Ridge, Fla. Burial at Mauch Chunk, February 5.

CORNELIA MATHEWS FLEMER.

It has pleased our Father to call to her heavenly home CORNELIA MATHEWS, wife of John Adolph Flemer. He took her from very great suffering, resulting from an accident a month previous, which she had bravely and patiently borne with true Christian fortitude. She was a person of great charm, one who was liked by all who knew her, thoroughly alive to and an active participant in everything that went on, whether for the benefit of the church of which she was a conscientious and devoted member or the social life of the neighborhood, and will be greatly missed in both. Her home life was lovely, the ties between herself and her family those of comrade as well as most devoted and beloved wife and mother.

The Woman's Auxiliary of St. Peter's Church, Oak Grove, of which she was for a number of years an active member, wish to express their deep sympathy with her husband and daughters in the loss of her presence with them, and hope that they may feel that she is ever near, watching over them.

RESOLUTIONS.

At a meeting of the vestry of St. Martin's Parish, Hanover County, Va., held on February 3, 1923, the following resolutions were unanimously adopted:
Whereas, on November 1 (All Saints' Day), 1922, it pleased Almighty God to take from this world the soul of our beloved friend and fellow vestryman, that Christian gentleman, distinguished author and world-wide diplomat, DR. THOMAS NELSON PAGE, be it resolved,

That in the death of Dr. Page the country at large, the State of Virginia and the county of Hanover have lost a citizen of the highest type, and the whole Church militant, and especially this parish, has lost a devoted member and valued friend.

Prevented by his public duties from meeting with us often, he was ever with us in spirit, and his interest and cooperation were at all times unflinching and generous. Nothing was too small or too great to enlist his heartiest support.

Retaining always a loving interest in the churches of this parish, he had recently done much needed renovation of Trinity Church, and at the time of his death he was deeply interested in having the cemetery and yard of "Old Fork" put in the best possible condition. Only two days before his death he had been there to note the progress of the work.

Devoted to literature, and himself highly educated, he unselfishly interested himself in education for others. His modesty has prevented our knowing how many young people he helped in their struggle for education. A beautiful clause of his will was that all such debts due him should be canceled.

That we extend to his family, and especially to his brother, Mr. Rosewell Page, our Senior Warden, our heartfelt sympathy in their bereavement, and

That these resolutions be communicated to the family, spread on our minutes and published in our Church papers.

FENTON NOLAND, Chairman;

FAIRFAX JONES,

STUART OLIVER,

Committee of the Vestry.

WM C. NOLAND, Registrar.

devoting his evenings to the work as Vicar of St. Thomas' Colored Church, the only one of its kind in the District.

Bishop Page has appointed as official correspondent of the District of Spokane, the Rev. Leonard K. Smith, Vicar of St. James', Spokane, to whom communications should be addressed at S. 2524 Lamont, Spokane, Wash.

W. A. A. S.

Personal Notes

The Rev. Horatio K. Garnier, Ph.D., became a member of the Hobart College Faculty at the beginning of the second semester, February 5. He takes the place of Dr. Foster P. Boswell, head of the Department of Philosophy and Education, who will be absent on leave for the remainder of the college year. Dr. Boswell will spend the next six months in Europe and the Holy Land. He is accompanied by his wife.

The Very Rev. Albert Baillie, dean of Windsor, England, was the preacher at the Washington Cathedral (Washington, D. C.), on Sunday morning, February 4. Dean Baillie is the rector of St. George's Chapel, Windsor, and is chaplain to the king.

Bishop Mikell instituted the Rev. Charles H. Bascom as rector of Trinity Church, Decatur, Ga., on the Sunday after Christmas.

The Rev. Robert S. Flockhart, rector of the Church of the Ascension, Wyoming, Cincinnati, Ohio, has accepted a call to become rector of St. Thomas' Church, Sioux City, Iowa, effective February 1.

The Rev. Sydney Dixon, formerly rector of the Church of the Advent, Brownsville, Texas, is now in charge of the Church of the Holy Communion, Yoakum, Texas.

The Rev. Thomas A. Cooke was instituted as rector of Ascension parish,

CHINA'S INDUSTRIAL SITUATION.

(Continued from Page 12.)

off. He had fallen in a fit of apoplexy into the machinery. Fortunately the machine was not injured. He was formerly earning sixteen cents a day but now he has been discharged and there is nothing left for him to do but beg. And so it goes down the wards of this hospital which is treating some ten thousand patients a year from the mills. Most of the factories are paying ten cents a day for board and treatment in this missionary hospital. In some of the Chinese mills the managers refuse to pay this amount. Those suffering from accident are either discharged or treated by an ignorant Chinese doctor. Ordinarily no damages are paid for accidents, maiming or death. In one mine recently, however, where a number of men were killed by an explosion, the company allowed twenty dollars for each man killed. The mules lost were valued at fifty dollars a head. Not only do most of the employers refuse to pay damages in case of accident or death, but as yet there is no law in all China for the protection of the life or health of the workers.

I found wages, hours and conditions much worse in the northern part of China. In native weaving establishments I found boys from nine to twelve working eighteen hours a day, seven days a week and receiving no pay whatever but only their food, valued at six cents a day. Here in Shanghai in one section there are children working in the Chinese silk filatures seventeen hours a day, usually seven days a week. In the weaving department of a cotton mill under foreign management laborers are working as much as sixteen hours a day, seven days a week.

These conditions can be changed. I visited one Chinese Christian employer who has reduced his work from fourteen to ten hours a day. He told us that he is now producing more in ten hours than he formerly did in fourteen. He gives one day's rest in seven and pays high wages ranging from eight to sixteen dollars a month. He has classes for his boys, training groups for his foremen,

welfare work for his employees, a cooperative store and a saving bank for the workers. And yet he earns an honest twelve per cent profit. The Commercial Press of Shanghai with three thousand employees hires no child labor. They have a minimum age limit of sixteen years, a nine-hour day, one day's rest in seven, a free school for five hundred boys and girls and an "Industrial Association" for the employees. One or two such examples prove that changes can be made.

But there is a desperate need for some man to come out to China now as an industrial expert and for a man to act as Industrial Secretary of the Young Men's Christian Association to help change these inhuman conditions. Here is one-quarter of the human race that is being rapidly industrialized. A deep discontent is spreading through labor. Strikes are occurring now in almost every trade. The laborers are being stirred to action. The leaders of the Christian Church are beginning to awaken to their social responsibility. Articles are beginning to appear in the press attacking those responsible for child labor and the conscience of the community is beginning to awaken. There is an immediate and desperate need for men to come to China at once to help lead the Christian forces and to help change these awful conditions.

I know of no man who can be said to be an industrial expert in all China who is giving his time to improve the situation. The Young Men's Christian Association of China in cooperation with the churches, the Chambers of Commerce, the universities and the Educational Associations are asked to have at least one industrial expert who should come as a lecturer for six months or a year to hold conferences with employers, leaders and workers, and one or more industrial secretaries for the Y. M. C. A. to come out for a term of years to help change these conditions. If ever a Macedonian call of human need was made it is here and now in this backward quarter of the human race, which, if it knew its own need, could cry aloud, "Come over and help us" in China.

Washington, D. C., on Sunday morning, February 4, by the Bishop of Washington, and the sermon was preached by the Rev. George F. Dudley, D. D., rector of St. Stephen's Church.

The Rev. J. Norton Atkins has resigned his parish at Warwick, N. Y., and will become superintendent and chaplain of the Emerald Hodgson Hospital, Sewanee, Tenn., and should be so addressed.

The Rev. Hiram K. Douglass, of Atlanta, has accepted the rectorship of St. Peter's Church, Columbia, Tenn., and is already in residence.

The Rt. Rev. William A. Guerry, Bishop of South Carolina, was the speaker at a meeting of St. Monica's League in Epiphany Parish Hall, Washington, D. C. Bishop Guerry was accompanied by the Rev. E. L. Baskerville, who is engaged in mission work among the colored people of South Carolina. St. Monica's League is organized for the advancement of religion among the colored people of Washington.



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ORDINATIONS.

The ordination of Mr. Jackson H. Harris, a former Baptist minister, to the diaconate, took place at the Church of the Atonement, Augusta, Ga., by the Bishop of Georgia, the Rt. Rev. F. F. Reese, D. D., on the day of the Conversion of St. Paul. Morning prayer was read by the Rev. E. M. Parkman, Vicar of Christ Church, Augusta, and the Rev. R. G. Shannonhouse, of St. Matthew's Church, Fitzgerald. The Rev. E. W. Halleck, of Grace Church, Waycross, preached the sermon. The candidate was presented by the Rev. G. Sherwood Whitney, rector of St. Paul's Church, Augusta, chairman of the Standing Committee of the Diocese. The Rev. H. Hobart Barber, rector of the Church of the Good Shepherd, Augusta, read the Gospel, and other clergy present were the Rev. William Johnson, rector of St. Thaddeus' Church Aiken, S. C., a former priest of the Diocese of Georgia, and the Rev. Edgar Van W. Edwards, rector of St. Paul's Church, Graniteville, S. C. After the service the Bishop and the visiting clergy were entertained at luncheon by the wardens and vestry of the Church of the Atonement, and in the afternoon Mrs. Harris gave a tea in their honor. Mr. Harris became a communicant of the Church last May, and was sent immediately by the Bishop to the Augusta Parish as his licensed lay reader. Mr. Harris has been doing most effective work while pursuing his studies in preparation for his ordination, and his first official act after his ordination was to present to the Bishop a class of five for confirmation, and in the afternoon a class of two at St. Mary's Mission (colored), which is also in charge of Mr. Harris.

DEATHS.

The Rev. John H. Prescott, a retired minister of the Diocese of Long Island, and rector emeritus of St. Ann's, Sayville, L. I., died recently at Sayville. He was made deacon and priest by Bishop Littlejohn, and was rector of St. Ann's for almost fifty years. For many

years, he had been a great sufferer from rheumatism.

The funeral was held from St. Ann's.

There is no conflict between these two, the personal and social applications of the gospel. According to Jesus, Who taught that the "I" is sublimated in the "us" and the "our" of the disciples' prayer, we simply cannot live unto ourselves. He did not teach us to pray, "Give me my daily bread." He taught us to pray, "Give us our daily bread." He did not teach us to say, "My Father which art in heaven," making our individual interest the centre of His concern and care, but "Our Father which art in heaven." False limits here are just a denial of all He stands for.—J. Stuart Holden.

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EASTER

The unusually early date of Easter Sunday, April first, necessitates a prompt decision for any gifts or memorials to be designed, executed and unveiled on that great festival day.

Correspondence solicited for any work desired, whether in Carved Wood, Stone, Marble, Wrought Iron, Stained Glass, Mosaic, ec cetera.

A short history of the Studios has been prepared and will be forwarded upon request to all interested in Church Art and Architecture.

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